

# THE CHINESE RECORDER AND EDUCATIONAL REVIEW

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## EDITORIAL CHRISTIAN EDUCATION

Are the Christian schools realising to the full the challenging opportunities that confront them to-day? Is the Church in China exerting its full influence to capture the present generation for Christ? In the succession of World Christian Conferences that have been held in recent years the World Conference of Christian Youth held at Amsterdam stands out as a land-mark in the history of the ecumenical movement, because more than one church leader in various countries realises that the vision of a Universal Church stands a fair chance of becoming reality only if that vision captures the imagination of present day youthful Christians. For one thing it is being increasingly recognized that the totalitarian states have gained much of their strength by paying special attention to capturing the allegiance of young men and young women. Also there has been a growing trend amongst students and other young people to consider problems on a world scale as they have discovered that many modern problems—especially that of unemployment—are common in various countries. The problem of attracting youth to the Christian religion has also become more urgent in the minds of many thoughtful adults who are convinced that international, national and personal morality will suffer further decline until religion is restored to the foreground in our thinking. Has this any relation to the work of Christian

education? In this issue we are fortunate in being able to present four articles by Chinese Christians who are working in the field of Christian education. If the present generation of students in China can be won for Christ then there will be great hope regarding the new China. If we read the account of the National Christian Student Conference held at Kunming surely we should be encouraged to note that students themselves are eager to deepen their faith and knowledge of Christianity as well as to render greater service to the masses in this country. Are the teachers in our schools able to take advantage of this great opportunity?

"Christianity is either, at best, a useful illusion or it is the truth about God and man. If it is the latter it must inspire and penetrate education through and through. As a matter of psychological fact, of course, whatever 'subject' he (the teacher) teaches he will unconsciously and inevitably reveal, especially to older pupils, the nature of his own religion or religion-substitute, whatever that may happen to be." A true education program must include the giving of a philosophy of life and the nurturing of the spirit. Is life to be presented as an empty dream or as something purposeful? A teacher is not a machine nor a parrot. Both in and out of the classroom, willy-nilly, the teacher is presenting to his pupils a pattern of life. Let us see to it that our Christian example is a more whole-hearted one, showing by word and deed that the Christian religion believes in the value of the individual.

Recent events in world politics have brought much disillusionment and despair to the minds of students in China. We cannot and should not shut our eyes to the dark aspects of the environment that surrounds most of our students. But we must try our hardest to lead our students to see what is the only true and fundamental way out of their problems. In 1928 at a time when there was considerable despair in the minds of many Christians in China the National Christian Council had the courage and faith to launch a five-year movement. Two years ago after the outbreak of the present hostilities again the N.C.C. felt that the Christian response to a situation of difficulty and distress was to start a forward movement. It is worthwhile recording the fact that these movements were launched in days of darkness and that they have been successful, because with the outbreak of war in Europe we seem to be entering another period of gloom. Are the students in Free China really down-hearted? No. Their optimism is undoubted. In the occupied areas though open expressions of opinion are not quite practicable yet we know that the spirit of the student body is unbroken. The C. C. E. A. as evidenced by the articles in this issue is trying to meet the challenge of the times, and the emphasis on strengthening the religious work in our schools and colleges is undoubtedly an emphasis along fundamentally sound lines. Secretaries, however, cannot do much of the actual work in this field. It is for the individual teacher in the Christian schools to take up the burden and be ready to spend sufficient time and thought in the religious work of his or her school. Many school principals keep a check on the academic output and teaching of the staff. How many principals watch their staff to see if they take an active part in the religious life of their institution? Religious work should not be conducted on a mechanical

basis but there is a considerable danger in going to the other extreme and being quite unbusinesslike in the actual conduct of religious educational activities. In what actual respects is a Christian school different from a non-Christian school?

To keep a balance in our religious program is essential. If students devote their whole time to service projects and neglect the investigation and study of the Christian religion their one sided attitude will not make them the best members of the church in China. Let each school therefore examine its own situation to see what is being under-emphasized. If environmental conditions temporarily do not permit of much student activity outside the school, there is no reason why we cannot devote time and thought to nurture the spiritual life of Christian students and Christian teachers. If a Christian teacher from one year's end to another does not feel it worth his while to attend church but makes excuses for his non-attendance, is that condition satisfactory? If students are taught to render voluntary service but are not taught how to pray, is that situation satisfactory? In some Christian schools students may hear much about Christ but almost nothing about God, and they may hear much about a Christian movement but little or nothing about the Church. A well-balanced program of religious education in our schools should result in producing Christian students who have a well-balanced outlook. Surely it is worth-while striving to achieve that aim.

A mission administrator from the West who has travelled in China and Japan, has commented that an effort should be made to increase the ways in which Christians in the Far East can worship together as probably the only way common at present is the repetition of the Lord's Prayer. Can we encourage and increase the production of hymns, poems, dramas and pictures by Chinese Christians who have the flair for such expression? Can we devote more effort to improving the content of worship services in our schools and churches, instead of sitting idly by and indulging in useless, adverse criticism? Young people can have their emotions stirred, and it is a fallacy to contend that Chinese boys and girls are so different from foreign boys and girls that an impressive service of worship leaves no effect. During wartime secular songs, pictures and books are still produced. Let us make sure that in our schools the students are given plenty of opportunities to see religious pictures, books, poems and hymns.

One other aspect of the religious life of our students and teachers may be brought forward for consideration. What is our attitude towards such a daily matter as saying a blessing before our meals? In the discussion of this matter, one writer has expressed his opinion thus:—

"This simple and important tendency in children to associate food with life may easily be encouraged by varying the usual formula with some phrase related to an important event of the moment. I have sometimes in the course of pastoral visitation arrived as a family was settling down to a meal and the head of the household has in saying grace included the Church in his thanksgivings in such a way as to send me on my way for many days rejoicing.

"Surely, then, we should use all our skill and resourcefulness to redeem this simple rite from a mere formality to becoming what it

really is, the setting up of the family altar in the home. When the generations meet, as they must meet for food, they should meet in the presence of God, and practise that presence in eating as in all living.

"It is one of the weaknesses of our times that people are shy of attempting difficult spiritual tasks because of the risk of perversion or failure, or because of the fear of ridicule. We are in many things much too sensitive to the opinions of our neighbours, and especially we hesitate to express our religious convictions because we are afraid of the charge of hypocrisy. So many parents who work their fingers to the bone that their children may be well fed, well clad, well schooled, and in every way well equipped for the business of life, yet fight shy of the one thing needful, and send out their children spiritually naked and ill-nourished into this inhospitable world lacking the most elementary essentials of a successful spiritual life.

"Among the important things we should be specially careful to bequeath as a spiritual heritage is this simple habit of consecrating all food and all life to its Maker. Our Father—give us this day our daily bread."

Sunday observance, family prayers, grace before meals, church attendance and Bible study—these subjects may not appeal to all youth but we must remember that habits make character, and so Christian habits will help to produce Christian character. Prayer and worship and Bible study can help to fill young minds with lofty ideals, and prayer often leads to action. In the European War, 1914-1918 it was a soldier facing death who gave us this magnificent admonition, "We must hurl our lives after our prayers."

#### What is Christian Education?\*

"The Report of the Oxford Conference on Church, Community and State begins its section on education with the words, "Education is the process by which the community seeks to open its life to all the individuals within it and enable them to take their part in it."

"Christian education is something larger, not smaller, than this. The community whose heritage Christian education seeks to open is of no one age or nation; it opens its heritage not only to its own members but to all mankind; the life which it seeks to share is rooted in the unseen and eternal realities.

"Christian education includes "religious education," whether as instruction in the faith or as training in worship and conduct. But its range is wider. It presents the Christian affirmations in the context of all learning and the growing experience of life. It makes no sharp distinction between sacred and secular studies. It claims the whole man and his whole life for God.

"Christian education, in the full sense, includes evangelism. For it believes that no man can enter into the fulness of his heritage until he has been brought face to face with the claim of God in Christ upon his life.

"But, essentially, it is with the educational process itself that Christian education is concerned. It is as a teacher that the Christian makes his contribution to that process."

\*From "The World Mission of the Church."

### HEAVEN'S SYMPATHY

At dawn the sun arrayed the hills  
In the palest pink of gossamer mist.

Came men who climbed to the sky on wings—  
They roared like angry bulls  
And tore the mist to shreds.  
Then through the holes they'd made  
They dropped some pride and ignorance.

At dusk the sun spread o'er the hills  
A heavy mantle of bloody red  
To show that Heaven's sympathy  
Was bleeding for the dead.

Archie R. Crouch.

May 20, 1939.

### "THE TEMPTATIONS"

If Jesus Christ had turned the stones to bread  
He would have only been a hermit in the wilderness:  
And how could I defeat desire  
To hide from all lifes' troubles  
If Christ were just another desert saint?

If Jesus Christ had climbed the temple's spire  
He would have only been aloof from all the rest of us:  
And how could I repel the urge  
To stand above my comrades' pain  
If Christ were just another figure on a pinnacle?

If He had worshipped at the devil's feet  
He would have only been another man with force for power:  
And how could I refuse the urge  
To try the way of wealth and sword  
If Jesus Christ were just another man with might for right?

If Jesus had refused to face the cross  
He would have only been a teacher with a great ideal  
And how could I withstand the pull  
To leave the way God has for me  
If Christ were just another man with scholarship?

Archie R. Crouch.

## Some Facts About Christian Education

CHESTER S. MIAO

**H**OW far have the present hostilities affected Christian Education in China? This question may be answered with the following facts:—

I. The Effect of Hostilities upon Christian Middle Schools—Of the 261 Christian middle schools that replied to our enquiry in April, 1939, 37 have temporarily closed, 37 have operated jointly (counted as 9 now), and 96 have moved from their original premises to their new, temporary quarters. The number of schools that have moved must be larger now, because since May many schools in Szechuan Province have also moved from large cities to country districts.

The number of cities which have more than 2 schools each is 17. They are indicated in the following table, in the order of the number of students.

<i>City</i>	<i>No. of schools</i>	<i>No. of students</i>
Shanghai .....	24	6,611
Hongkong .....	23	4,580
Peiping .....	11	4,185
Yungtai .....	5	1,188
Amoy .....	5	1,123
Yuanling .....	5	928
Mingtsing .....	5	645
Tientsin .....	4	1,386
Hwaan .....	4	1,037
Kutien .....	4	706
Chefoo .....	4	279
Macao .....	3	1,614
Kiangpeh .....	3	1,312
Chungking .....	3	974
Ningpo .....	3	893
Chengtu .....	3	876
Shaoshing .....	3	582
Total .....	112 57%	29,189 62%

There are fifteen schools, so far as known, with regular work suspended but carrying on mass education (pushipan), or operating as Bible schools. One of these is located in Hopei, two are in Chekiang, three in Shantung, and nine in Kiangsu.

The thirty seven schools closed are distributed by provinces as follows:

Kiangsu .....	9	Shantung .....	3
Anhwei .....	6	Chekiang .....	2
Hupei .....	6	Hopei .....	2
Honan .....	4	Hunan .....	1
Shansi .....	3	Kwangtung ....	1

Due largely to financial reasons, the number of co-educational schools is increasing. This may be shown in the following figures:

	No. of schools	% of S.M. students	% of J.M. students
1932-33	30	12%	20%
1933-34	43	13%	26%
1934-35	43	14%	25%
1935-36	53	18%	27%
1936-37	66	23%	31%
1937-38	71	37%	39%

The number of students in co-educational schools has increased this year as follows:

	Senior M.S.	Junior M.S.
1934-35	1,851	7,566
1935-36	2,714	9,126
1936-37	3,761	11,581
1937-38	5,099	12,225

161 schools report church members, having a total enrolment of 24,738. The total of members and inquirers is 66% of this enrolment. In 1936-37 it was 35%. Of the 46,962 students reported by 196 schools, 21,156 or 45% are taking regular study courses in religion. In 1936-37 it was 33%. 104 schools report 1,951 baptisms. Of this figure 694 belong to senior middle schools and 1,257 to junior middle schools. In 1936-37, 138 schools reported 2,270 or 648 in senior middle schools and 1,622 in junior middle schools.

II. The Effect of Hostilities upon Christian Colleges and Universities—Of the thirteen Christian institutions of higher learning eleven have moved from their original premises. Several of them have moved even more than twice. At present four are functioning in the West China Union University campus, four are accommodated in a big commercial building in Shanghai, one is located in Hong-kong, two are settled in the interior cities of Fukien and one in a little hsien city on the Burma-Yunnan Highway.

These thirteen colleges have an enrolment of 5,916 students in the academic year of 1938-39. The two centers, Chengtu and Shanghai, have 70% of the total study body. While in Chengtu the campus has been very much crowded, the situation in Shanghai and Hong-kong has been much worse. Here no boarding facilities are available. Both teachers and students have to find their own living quarters. It is not only expensive but also difficult to have a quiet place for study. Intimate fellowship life is almost impossible.

However, the frequently debated topic "correlation of the Christian colleges" has received a fresh emphasis and a wholly new approach. The four institutions in Shanghai have run a joint library and natural science laboratories, have secured closer cooperation between departments concerned and more direct oversight by the Executive Board in the administration of the joint laboratories. The four institutions in Chengtu are beginning to have a common calendar this fall. This arrangement will make possible further cooperation in classroom work and interchange of students.

III. Our Responsibilities—While the above facts do tell some encouraging things, we should realize at the same time the great

handicaps under which our Christian schools are working. Whether moved or not they have all been facing financial difficulties, uncertainties, hostile or unfavorable environments. Those that have moved have not only the task of adjusting themselves to their new environments but also the problem of preserving the old premises which they have left behind. All these are not ordinary, simple questions to be dealt with very lightly, nor are they to be left in the hands of school people alone. The missions and churches which have supported the schools should take as much responsibility in the educational work as the school people. Some kind of cooperative thinking and planning is highly desirable. But all in all we need the best Christian statesmanship that the Christian Church in this country can offer, for whatever we do now will have far reaching effects upon the future of Christian education. It is for the best interests of the whole Christian cause in China that we appeal to our friends for their prayerful and deliberate support.

"Let each man take heed how he buildeth thereon....if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so as through fire."

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## Program of Work for Council of Secondary Education of the C.C.E.A.

C. C. DJAO

**T**HE Council of Secondary Education of the China Christian Educational Association has had a short history. It was officially organized in 1934. Since then four annual meetings were held in Shanghai. As the work of the middle schools is so important and the number of schools is so large it is necessary to have a full-time secretary. For several reasons, it was not until the fall of 1938 that the Executive Committee requested the writer to serve as a part-time secretary of the Council.

In the year 1938-39 the political situation has been tense. The schools have been even more widely scattered and communication is difficult, so it was impossible to call a national council meeting. It was even impossible to call the standing committee meeting of the Council during the last two years. Instead the regional principals' meeting was held. The East China meeting was held in July, Kwangtung in September and West China in October. There is little hope of calling the council meeting in the next year.

To promote the reading of educational articles is the second activity of the council. From the national office the reprints of the best articles from educational magazines have been sent out gratis to each principal twice a month. Some have been translated into

Chinese, whilst others are original articles. The articles are not many, yet it is the purpose of the Council to stimulate the desire on the part of the middle school principals to keep up their reading in this time of national crisis.

The third function of the council has been to collect data of student enrolment, teaching staff, financial statements, religious conditions and moving of the schools from one place to another due to the war. The middle school statistics have been found very valuable by many different institutions and people particularly by the administrators. The council has undertaken this work from 1932 up to the present time. But it was unfortunate not to be able to get the data in 1937-38. The 1938-39 statistics will be out in September.

The council has undertaken to compile an estimate of the losses of property and equipment by the middle schools in the whole of China as a result of this war. This will be specially useful to the Middle School Conference to be held in America this fall sponsored by the Board of Missions of North America. Through various organizations and friends, the council is able to compile fairly accurate information concerning the losses of the Christian middle schools in China.

One of the most important phases of the work of the council is to work through the regional associations, because the different regional associations are having their main work in the middle schools. Thus, it is a vital thing to keep in touch with the regional associations, trying to make the regional secretaries conscious of the local problems which they are facing. This will have to be done through the monthly reports of the regional secretaries, or through regular correspondence with the secretaries. Probably the most effective way is to have the council secretary make a personal visit to the various regions. Last year Dr. E. H. Cressy visited the West and North; Dr. Chester S. Miao visited the West, South and Fukien; and the writer made a trip to the South. In this way the council is able to keep in touch with the schools.

It is true that the work of the council is rather limited because of lack of a full-time secretary and also because of the political complication caused by the war. By no means is it satisfactorily done, yet this is the best we can do under the present circumstances.

What should be the future program of the council is the natural question to be asked? What are the things that we can do in view of the limitations and difficulties? What are some of the new problems that need to be attacked? These will have to be worked out in the beginning of the year, and this needs the thinking of all the people concerned. To make a start, I shall attempt to outline the problems and to suggest a workable program that seems feasible for the council to undertake in the year 1939-40. We are not trying to make an ambitious program. We are merely suggesting a few things that can be done under the present limitations.

#### 1. Supplying Information through Reports and Bulletins:

One of the problems that arises among our Christian educators in China today is lack of understanding of the real situation in different

parts of the country. Each has the tendency to overcriticise the others. Political separation tends to lead people into misunderstanding. One thing which the council can help is to get information from different parts of the country, trying to keep our people informed with what is going on in order to know their problems and difficulties, so as to be able to give sympathy and appreciation. In doing this, the council may utilize the Chinese Recorder or the Educational Quarterly in publishing the school reports, or it may publish some special news bulletin to be circularized among our constituent bodies. We shall ask all the mission and Chinese executives to use the C.C.E.A. office as a central agency for spreading the news.

## 2. Keeping up the professional spirit through readings and study groups:

We are conscious that the professional spirit among our Christian middle schools has gone down. Teachers do not read very much because of the high cost of printed books and magazines are hard to get, which is true in most cases. However, there are good magazines and books available if one is really keen in reading them. Thus we shall encourage the schools to supply good reading material for the teachers. Reading clubs may be organized. University libraries may be utilized. Personal books may be borrowed. We shall lose our jobs or shall render a smaller service if we have no new ideas to pass on every day. Each middle school ought to have at least two copies of the Educational Quarterly and Chinese Recorder from the C.C.E.A. office aside from other publications. The council will at the same time continue to issue the reprints of the best articles on education from some of the best educational magazines. Besides each city should be able to organize special study groups—such as English study group, Chinese, Mathematics, History and Geography and Science groups. Experienced teachers may be invited to take the lead. The group should meet regularly each month with ample opportunity for free exchange of ideas and opinions. The regional associations should take the initiative to organize such groups.

## 3. Studying the new needs for a new program through city principals' meetings:

It is true that we do not know when the trouble will be over. But we cannot afford to wait until the war is over. We have got to be prepared now. There have been big changes taking place already both in this country and in other parts of the world. There are big changes yet to come. We must study the new changes and new demands. Our Chinese curriculum, text books, and other facilities are already too far away from the real needs. Why not have the middle school principals in each city—particularly in Chengtu, Chungking, Hongkong, Shanghai, Tientsin, Peking and other cities as well—organize themselves into informal gatherings, bring all the facts and formulate some practical suggestions for a new program for future Christian education in China? For years in the past Christian education was taking the lead in China. We may never take the same standing as before, but at least we could take an active part in offering our suggestions for a new program of the Chinese secondary education.

**4. Deepening the teachers' religious faith through faculty fellowship worship:**

One of the outstanding contributions that the Christian middle schools can offer is the training of Christian character and spirit. But unless we can make every member of the staff in our Christian middle schools into a real Christian, this problem is never going to be solved. We have again and again seen that the best religious programs are among those schools which have real, earnest Christian teachers. But a minority will not do. We must make the majority of our teachers, if not all of them, active Christians. In order to do this, the best way is to organize the Christian and non-Christian teachers into fellowship groups with the idea of deepening their faith and having spiritual development as the foundation. We are fortunate to have a new secretary, Mr. H. K. Ma, who will assist the teachers in various schools to organize such groups. Let us make up our minds, beginning from this year, that we will begin our religious program from the faculty first, and then on down to the rest.

**5. Offering service to the teachers through private contact and correspondence:**

The national and regional offices should render an active service to the individual teachers. Some may want positions, some may want to find out instructive materials, some may want books to read, some may have financial difficulties, and some may have other problems. We should encourage our teachers to write to the offices for help, and the offices should try their best to answer their inquiries.

**6. Promoting cooperative enterprises through union projects:**

At the present time cooperation is most important, especially in the city schools. Half of our schools are away from their original places now. They have rented temporary premises. They lack assembly rooms and athletic fields. There is no library and not enough apparatus and they need many, many things. The only way we can be of little help is through cooperation. Union student worship could be promoted. A common athletic ground could be secured. Exchange of books and apparatus could be arranged. Union commencement exercises and union athletic meets could be held. City wide fellowship for the Christian teachers and students ought to be promoted. Many union projects could be worked out.

**7. Encouraging the Christian schools to take part in the relief work:**

Refugees in one way or another are everywhere. The public is doing much to help them out. We, Christian schools, should be the first to be called upon to help. It is good to raise some relief money, but this is not enough. Active part should be taken in the refugee program, especially in giving help in teaching them to keep in order, to be clean and neat, and to read and write. If there is no refugee camp around, a free school for the poor children should be opened.

**8. Continuing the publication of the middle school statistics:**

This work has proved helpful to our middle schools. We want to have it continued. But with the existing conditions, gathering data has become more difficult. Sometimes it takes months to gather just one item. Here we need the cooperation of all the Christian middle school principals.

## Religious Work in the Middle Schools

H. K. MA

### A. A Visit to the Christian Middle Schools in Szechwan.

**S**ZECHWAN is a rocky zone. It is considered as one of the most beautiful places in China because of its wonderful mountain scenery. I always love mountains, which not only show me their greatness, holiness, beauty, and power, but also the dignity of God. For a number of years I had longed to have a travel there. This time I was so glad to have such an opportunity as a representative of our China Christian Educational Association to visit the Christian schools in West China.

My work began on April first in Chungking and ended on July seventh at Chengtu. It took altogether three months and seven days. I have visited sixteen schools in eight different places. Four schools out of these sixteen were moved here from the occupied provinces, and two are women's vocational schools. Generally speaking the religious work in girls' schools is much better than that in the boys. Some schools are very religious, but others seem unconcerned about the Christian religion. I think that the general conditions of the religious work in the schools of Szechwan are more backward than those in the other parts of China. What are the main causes?

1. The Church in Szechwan is comparatively young.
2. An anti-Christian atmosphere has lasted until recent years.
3. The Christian life of the school teachers is not exerting much influence.
4. The pastors are not mentally qualified to make the students respect them.
5. There are no suitable materials for religious teaching in the middle schools.
6. Schools and Churches are not cooperating closely and efficiently.
7. Many good Christian teachers have left school for some better jobs.
8. Students and teachers are very much influenced by the anti-Christian writings.

Now, regarding the causes listed above, what should be the future remedies?

1. The Christian life of the middle school teachers should be improved.
  - (a) The Christian schools should try their best to get good Christian teachers.
  - (b) Each school should have a strong Christian fellowship for teachers.
  - (c) Every city or district should have a union of Christian fellowships of teachers.
  - (d) There should be a national union of all the Christian teachers' fellowships throughout China.

(e) Each fellowship or the union of fellowships should call for a retreat meeting at least once every term.

2. Materials of religious teaching and reading for middle schools should be prepared.

(a) Good materials for both teaching and reading should be collected and written.

(b) The life of great Christians should be put into the form of story or drama. The students will be interested in reading and acting.

(c) The relations of religion and all kinds of problems should be written in the style of story or drama so as to arouse the interest of the students.

(d) The life and teaching of Jesus should be put into stories or dramas, so that the students will be interested in reading and acting in order to be influenced by the life of Christ.

(e) Some kind of bulletin in the form of correspondence should be published for the fellowships of Christian teachers.

(f) A series of good Christian books from different presses for middle school students and teachers should be selected.

3. Financial help should be considered as one of the most important things.

(a) Group life insurance for the Christian teachers fellowship should be proposed in order to strengthen the fellowship spirit.

(b) The China Christian Educational Association should try its best to raise money to help the schools which are unable to carry on their religious work effectively, to invite religious directors.

4. The mental qualifications of pastors should be raised in order to help the students and teachers.

This is of course, too brief to give a full report. However the readers will get a general idea of the religious work in our Szechwan Christian schools. The China Christian Educational Association, having carefully examined this report, which is along the lines of the resolutions of the Council of Secondary Education in 1937, has worked out the following plan of religious work for all the Christian middle schools in China.

#### B. Plans for Religious Work in the Christian Secondary Schools in China.

Now we have 260 Christian middle schools in China. The number of students is about 50,000, and teachers 2,500. This number of students is more than ten percent of the total number of all the secondary students in China. As we know that the religious life begins from the early years of the boys and girls, so the middle school students are just in the age to be easily converted into the Christian faith. Their ages are generally from 13—20. It is just

the time for the development of both their body and mind. If we can help the Christian life of the middle school students, it means that we have established the foundation of the religious work in our Christian colleges and all the churches in China.

But we should know that the middle school students are too young to help themselves. The conditions of their religious life depend upon the guidance of their teachers. If the life of the teachers is full of spiritual influence, the religious life of the students will be greatly developed. So the Christian Educational Association worked out the following plan purposely to help the Christian life and faith of the teachers in order to build up a strong foundation for the religious work in all the Christian middle schools in China. Since this is a new and most important task, we are really in great need of help and cooperation both spiritually and financially from all our brethren in the world.

#### Concrete Plans.

1. Visits should be made to all schools in the different districts.
2. The fellowship for Christian teachers in each school, the association of Christian teachers' fellowships in each district, and the national union of the fellowships of Christian teachers should be promoted.
3. Retreat meetings for Christian teachers of various schools in different districts should be attempted.
4. Religious books and reading materials for secondary schools should be selected.
5. News concerning fellowships of Christian teachers should be printed.
6. Registration of all Christian university graduates should be made and an employment agency should be established.
7. Group life insurance of Christian teachers in various schools should be proposed.
8. Funds for the purchasing of religious moving pictures should be raised.
9. Funds should be raised to assist those schools which are unable to carry on religious work effectively. Religious secretaries should be engaged for such schools.
10. Interest in the organizing and guiding of Christian students fellowship should be aroused amongst Christian teachers.
11. The interest in and the knowledge of the Christian faith amongst teachers and students should be promoted.
12. The life of great Christians should be composed into the form of story or drama in order to make students interested in reading and acting.
13. Relations between religion and science as well as relations relating to national, international, social and sexual problems should be composed into story form or drama in order to help students to be more interested in reading and acting.
14. Teachings in the Old and New Testaments and the life of Jesus should be composed into stories or dramas so that students would be interested in reading and acting.

## A New Dimension in Christian Work

GEORGE K. T. WU

— Some Possibilities of a New Exploration —

**M**R. J. Merle Davis, the director of the Department of Social and Industrial Research of the International Missionary Council, speaks of "the economic and social environment of the Church" "as a "fourth dimension" in the missionary movement.<sup>1</sup> Professor Roderick Scott, in his recent article, "A New Missionary Dimension," speaks of "the evangelism of the intellectuals" as "a new missionary dimension."<sup>2</sup> Although these two important views are pointing toward two entirely different emphases, their starting viewpoint is fundamentally the same; i.e., the desirability of wider ranges of Christian work. This tendency of a fresh appeal toward a serious search into new possibilities of Christian work, I hope, will arouse a great amount of interest and attention on the part of the Christian public toward the fulfilment of such possibilities and will lead into further discoveries of newer possibilities in the whole Christian movement. This article has a closer bearing with the major appeal of Professor Scott, although the emphasis may not exactly be the same.

It has been estimated that there are at least 20,000 college graduates and ex-students and over 200,000 middle school graduates and ex-students from the Christian schools in China. It is highly gratifying to see some noticeable contributions which have already been made through the efforts of a large number of these alumni toward the building of a better country and a better world. But, these contributions can be greatly multiplied or increased, if more of our alumni will hold true to the highest ideals of Christian living and will link up more closely with the great fellowship of Christians—the Christian Church.

Christianity has faced different challenges in the different periods of its history, but Christianity has to face greater challenges to-day. The challenges which come from the secular world, either in the forms of communism, fascism, or any other political or religious philosophies, are giving an acid test to the strength of our Christian religion in its doctrinal, institutional, social, or other aspects. Can we, as "a body of Christ," a fellowship of believers in Christ, and the fruits of Christian evangelism and education, demonstrate to the secular world our strength and contribution? The world is demanding a satisfactory answer to its crisis and demands a way-out. Has Christianity got such an answer to offer? Can the Christian churches as well as individuals lead the peoples of the world out of the state of confusion, in-security, chaos, suffering, and degeneration? It is my belief that Christianity has got a positive answer for the solution of national and international problems, and Christianity has within its reach the potentialities of making such contribution. But, the

1. J. Merle Davis, *The Economic and Social Environment of the Younger Churches*, Baptist Mission Press, Calcutta, 1938.

2. Roderick Scott, "A New Missionary Dimension", *International Review of Missions*, Vol. XXVIII, No. 111, July, 1939.

contributions of the Christian churches as well as the Christian individuals or groups are limited, if they are not well organized and prepared to undertake this work. This demands a great unity and cooperation within our Christian churches and groups. These 220,000 alumni of the Christian schools and universities in China are great assets to our Christian movement. If these alumni can become a solid body of Christian forces and will enter into all kinds of activities in the Christian movement, great things will surely come. Unfortunately we have never, in the past, made any special appeal to these 220,000 alumni as a distinct group. It is only natural that the contributions of our alumni are limited and piecemeal. We are sure if these 220,000 alumni will bear the cross of Jesus and follow the footsteps of the great Master, this country will be an entirely different country. When we think of these alumni, we do not wish to think of them as a problem, but rather as a God-given opportunity. We wish to think of them as a "chosen people" of God, an army of Christ, a reservoir of power, and great potentialities for Christian service.

When we think of the aim of Christian education, the spiritual life of our alumni, and the great mission of the Christian Church, we cannot but feel that both the challenge and opportunity are big enough to call for a movement to link up these alumni of Christian schools with Christian churches for a better and more effective service to the great Christian cause. In order to cope with this great vision, a Committee on Church and Alumni was organized through a co-operative effort of the Commission on Life and Work of the Church and the Commission on Christian Education (China Christian Educational Association) of the National Christian Council to direct some concrete projects toward the realization of such vision. It is my personal conviction that the movement of this kind is of the foremost importance, and if it is ever to succeed, it will require the best minds among our outstanding Christian leaders to shape its policies and to direct its course. We need every bit of our spirituality and the continual guidance of God to carry out this important task. It should be a movement not of days, but of years. Personally, I think, there are a few initial steps which may be taken to make a start.

First, the discovery of the largest amount of facts, concerning the church and alumni situations and problems, is fundamental to the formation of effective programs or projects. Since this new field deals with both the Church and alumni, a thorough study of both should be carefully made. In making such a study, there are a few preliminary steps which may well be taken: (1) a preliminary determination of the scope, content and phases of the study, (2) preparation of study-blanks, and (3) getting co-operation from the church executives, pastors, alumni and other leaders. After the preliminary preparations are completed, the following procedures in the study can be rightly followed: (1) sending and distributing of study-blanks, (2) collecting and checking of study-blanks, (3) assembling and recording of the existing data, (4) tabulating and studying of the existing data, and (5) making analysis, generalization, summary, comments and recommendations. In order to obtain better results in the study, a little set-up of a few local leaders to undertake the

responsibility of pushing such a study forward seems to be both advisable and necessary.

Secondly, since this work of the church and alumni is a new field, there has been very little material which we can use to serve as a basis or as a reference. Therefore, aside from an intensive study of both the church and alumni situations and problems, some cities ought to be selected for the purpose of making demonstrations and experiments. It is not possible from the very start, either to approach all these 220,000 alumni, or to initiate these experiments in every church or city. It is hoped that we can first select carefully a few centers for such experiments, and then, in the light of these experiments, we shall make our extensions into more churches and cities. The main purpose of a "church and alumni experimental center" may be outlined briefly as follows: (1) it attempts to enlighten the Christian faith of our alumni and to enrich their lives with Christian fellowship and service; (2) it aims to strengthen the Christian churches by bringing the alumni to become active church members; and (3) it hopes to supply the whole Christian movement with additional leadership and a large body of whole hearted Christians who will be able to help the Christian Forward Movement in China with its maximum development and success. In every experimental center there should be a Local Committee on Church and Alumni to direct the experiment, and a secretary to carry out the projects of the committee.

Thirdly, this important movement will lose its effectiveness, if it lacks the instrument of publication. Any publication, if it is of the right type, will travel wide and far and will reach the height of reason and penetrate into the depth of the hearts. It will clear away all possible doubts and foster much needed confidence. It gives necessary information and cultivates storms of interest. In order to arouse such interest of the Christian public and secure their support toward this movement, three types of publication seem to be necessary: (1) the Church and Alumni News Bulletin, (2) short articles on church and alumni work, and (3) Church and Alumni Series—special pamphlets on church and alumni problems. The purpose of publishing the Church and Alumni News Bulletin is three-fold: (1) it attempts to strengthen the Christian faith of the alumni and to cultivate in them a deeper sense of church-mindedness; (2) it aims to supply the alumni, Christian ministers, and the general public with the news of common interest; (3) With this information, it hopes to increase the interest of the alumni to take active part in the alumni associations and the churches. The major contents of the bulletin may be as follows: (1) spiritual messages—to give spiritual touch, (2) personal news—to give personal touch, (3) alumni activities—to give social touch, and (4) church activities—to give spiritual, personal and social touch. The frequent write-up of the articles about the church and alumni work is to inform the general public with the developments of the work and to introduce some timely problems which are of special significance. Modern Christian workers in China to-day, do not need to search long in any publishing house to realise the lack of the publications about the Christian Church and church problems. The

purpose of the publication of the Church and Alumni Series is to fill such gaps in our Christian work. It attempts to supply Christian leaders with up-to-date information concerning all vital problems which are confronting the churches in China to-day. In the light of these studies, it hopes to show some possible direction for solving the existing church problems and to increase the interest and enthusiasm of the Christian public to make further studies, and to extend a greater helping hand toward the real solution of these problems.

This article is not a description of detailed projects of the church and alumni work. It is an expression of a great hope and attempts to show some of its possibilities. If all the Christian leaders will co-operate in this great undertaking, a new day in the history of the Christian Church is sure to come. It does not make much difference whether we say that the Christian work in China needs a new dimension or a new emphasis. It will make a great difference in the future Christian movement, if this new dimension or emphasis is to be in the new field of the church and alumni work.

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## Hua Chung College Goes West

DAVID F. ANDERSON

**I**N February, 1939, Hua Chung College started to move from Kweilin via Indo-China to Kunming, a distance of about a thousand miles. Perhaps started preparing to move would be a better description of what went on in Kweilin at that time. The problem of transport had been solved by the return, after six weeks or so, of Charles Higgins and Edward Taylor, with two motor trucks which they themselves had driven from Hanoi and which they had volunteered to drive to and fro between Kweilin and the Indo-China border—a three days' trip—till the whole college "family" was transported. But the college family was rather extensive, 250 or thereabouts, including young children, and its baggage was heavy, 25 tons or more. The trucks could only transport forty or fifty people on each trip, so groups had to be arranged and personal baggage limited to one suitcase and a bedding bundle. And everybody had to have a passport—not very easily achieved with the nearest French consul four hundred miles away—and vaccination and inoculation were also compulsory. A scouting party had to be sent ahead to arrange sleeping accommodation on the way, cope with the military red tape and registration and customs officials, and generally in a score of ways, make plain the way for the lurching, highpiled trucks of baggage and people, travel weary and sometimes travel sick after ten hours' jolting along the dusty Kwangsi road. Moreover the road passed through the town of Nanning, not more than a hundred miles from the coast where the Japanese were threatening to land, and, as each relay left Kweilin, those left behind knew that the trucks might be held up for weeks by military operations or that the enemy might advance from the coast and cut the road altogether. But none of

these things happened, though the journeys could scarcely be called joy-rides, and four parties were safely conveyed to the French border. Here, largely owing to the diplomatic efforts of one of the scouts, the "laws's delays" were not too lengthy and cheap fares were available for students on the Hanoi Kunming railway. They travelled fourth class and slept in the coaches but no doubt the hard seats compared favorably with the boxes they had bumped about on in the trucks. In any case, the three days' rail journey to Kunming is a beautiful one, rising up through ranges of hills to 6000 feet, and for at least part of the way, there was no possibility of air-raids, a pleasant change for people who had been listening for the warning siren for eighteen months. And so one group after another arrived at Kunming and there began for everybody a period of waiting, not very enjoyable but inevitable. An old Kindergarten building had been rented at 250 dollars a month and here a hundred students and nine staff families were accommodated. True they slept on the floor and they had no furniture—they cooked their own food and ate it standing—but the hotels were asking four or five dollars for a single room. For Kunming was full of people from other parts and prices were soaring. The missions gave the college much help at a time when they had many extra calls on their times and accommodation.

Meanwhile no answer had been found to the question, "Where?" and when Dr. Wei and some of the other teachers arrived, Kunming itself was not considered suitable and it seemed feasible to go to a country place. This, however was more easily said than done. Finding school and housing accommodation for a whole college community at a time when everybody is on the move is a formidable task. The town of Ta-Li-Fu, 260 miles west of Kunming, was being discussed as a possibility, when, by a stroke of luck, the need of the college was brought to the notice of Mr. Yen Tze-Tseng, a business man from the small country town of Hsichow, fifteen miles from Ta-Li-Fu. It transpired that he and others were trying to improve conditions in Hsichow and would welcome the contribution that the college could make. They already had two primary schools and plans for a middle school, a hospital with a qualified doctor and two nurses—all supported by the local gentry. This seemed to be a good opportunity for the college. A small scouting party of teachers again set out to investigate Hsichow. After three days' journey by bus—and not a bus de luxe—and a night in an primitive sailing boat, the party found itself standing in the dark on the shore of a vast lake, (the "Ear Sea") wondering where to go to spend the night. For 10 p.m. in rural China, and particularly in backward Yunnan, is very late, and facilities for new arrivals exceedingly few. Our new arrivals eventually found shelter of sorts in an old temple. No doubt they were glad to see the light of the following day when they were rescued by the "House of Yen." Then began the search for buildings. This involved getting introductions to leading families in the district and very lengthy negotiations, for these are old-fashioned Chinese and business transactions have to be conducted with much polite ceremony and diplomacy not to mention tea-drinking and pipe-smoking. One thing is certain—they will not be hurried. Dr. Wei had long and highly intellectual "pow-wows" with the local

gentry and contrived, by way of the Chinese Classics and other aspects of China's old culture, to recommend our "unworthy institution" to these conservative gentlemen, set before them the purpose of the college and ask for their co-operation. And he got it. Before long three old temples were offered as classrooms and, so willing were these Hsichow folks to co-operate, they said the idols could be removed to the back courts or boxed up. Such a thing could never have been done in the relatively modern Wuchang. Gradually too, houses became available and Dr. Wei carried the joyful news to Kunming that people could come to Hsichow as soon as transport was available. There was the rub! The college had used some of its emergency funds to buy a bus to supplement the trucks. This necessity had arisen because the Kweilin authorities had announced that all trucks would be commandeered by a certain date and our drivers were faced with the task of getting all the college equipment out of Kweilin more quickly than they had planned. Moreover, because of French customs difficulties, it had been decided to transport all the remaining people and equipment via Kweiyang thus traversing only Chinese territory. But such territory! And such roads! After days of manoeuvring of mountain sides, impossible hairpin bends and boulders, not to mention repairing their long suffering vehicles, our heroic drivers arrived in Kunming with the second last party and the first consignment of equipment. In a few days the trucks set off to return to Kweilin again—they expect to get all the equipment out of Kweilin by the end of June—and Dr. Taylor became for the rest of us the man of the moment. He had the one and only bus and was to drive people in relays to Hsiakwan, twenty five miles from Hsichow. So began again the meeting of the committee to discuss ways and means, who should go and when; and once again people began to pack their belongings and collect necessities; and letters and telegrams were sent ahead to arrange for accommodation enroute. The journey to Hsiakwan took two days. It was memorable for the grandeur of the high mountain ranges and the excitement of negotiating (or being negotiated over!) the precipitous Burma Road about which one hears so much in these days, but not less memorable for the generous Christian hospitality of Miss Morgan at T'so Hsiung. The last lap of the journey was by sailing boat on the "Ear Sea," a lake about thirty miles long. The cumbersome boat moved when the wind blew and quite often stopped altogether. Meanwhile teachers and students and babies sprawled in a conglomerate mass on the floor of the boat and, after ten or twelve hours, some of us had had enough of communal living! Just to get off the boat after such a night was a relief but before long most people found themselves involved in a situation which can best be described as a struggle for existence. Some houses had already been rented as hostels and homes but all needed adapting and repairing. The committee of teachers on the spot had engaged all the available carpenters, bricklayers, masons and "whatnots," available and were making noble efforts to get some accommodation ready. While partitions and ceilings were being put up to convert long, barn-like rooms in Chinese houses into three-roomed flats for families, tables, beds, boxes, tubs, etc. were being

made as fast as the Hsichow carpenters could make them—which was not very fast—and the dirty tumbledown temples were being cleaned, repaired and furnished for school purposes. A fight against time, and in Hsichow time is apparently no object. Getting contracts fulfilled up to time was a task which made folks tear their hair. Meanwhile the bus was depositing its load of twenty-five every five days and people just had to camp out in any available corner, while carpenters and bricklayers hammered and yelled or dozed and smoked as the spirit moved them. Kitchen quarters were particularly slow to materialise and people did their cooking on small charcoal braziers in the courtyard. Then, in the matter of necessary furniture, the demand certainly exceeded the supply and everybody seemed to be running after the bewildered carpenters asking beds, tables, stools, cupboards and the like. And the carpenters invariably replied "Tomorrow," their favorite word, and most misleading for all their tomorrows turn out to be three or four days late. Not very helpful when a man is waiting for his bed! But the weather was dry and sunny and classes had not started. People met their troubles in good spirit. They had time to spend on such non-academic but essential tasks as swatting flies—these are alarmingly numerous—supervising workmen, drawing diagrams of furniture, exploring the hot, crowded market and bargaining for bowls, brooms, stoves, baskets and all the necessary paraphernalia for starting a house! For people had had to leave most of their stuff in Kweilin and were starting again to build a home from nothing. Not that Hsichow could supply everything one needed. The market is held every third day only, when the narrow street is crammed with food, locally made goods of very simple and not always reliable workmanship, people, horses, donkeys, dogs—and other less desirable livestock! Shopping under such circumstances was a bit of a scrum, very entertaining up to a point, but incredibly time consuming. Some things were not available at all and students went shopping to Ta-li-fu, fifteen miles away, on the small sturdy horses which are plentiful here, and returned with kerosene, kettles, cups, basins, cooking pans. One day they brought organes, a blessed sight, for fruit is very scarce in Hsichow.

By the beginning of May nearly everybody had arrived. The "residential courtyards"—Chinese houses are built in two storeys round four sides of a square court—had begun to look less like gipsy encampments and more like homes, and the "College Temple" already boasted eight whitewashed classrooms and an office, so it was decided to begin classes on May 8th. This hardly seemed possible—books and equipment were sadly lacking, benches and desks were not enough and had to be lugged from one room to another, most people wanted something or other that was still in Kweilin, facilities for study were of the most meagre, teachers were still involved in domestic struggles, the science laboratories were only in the first stages of building construction—but officially, classes did begin. In the meantime the trucks were driving to and fro on their thousand mile beat between Kweilin and Kunming, carrying our heavy equipment. It may be some months yet before everything can be brought here and we are just "making do" in the interval. In the chapel we have no hymnbooks but a student got busy and mimeographed

about a hundred temporary booklets, and two cornets lead the praise, to the enjoyment of the local people outside, to whom the arrival of the college is apparently a great event. We hope this may be so in a real sense.

It is obvious that this primitive country community is greatly in need of help in every region of its life. The district is lovely and fertile and, we are humbly conscious of the debt we owe to those who, by their gifts or their service, have made it possible for us to come here. But everywhere there are saddening signs of poverty, sickness, ignorance, and our hope is that we may find wisdom and power to meet the challenge of the community's need.

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## Theological Education in West China

GEORGE W. SPARLING

**T**HEOLOGICAL Education and its importance in the building up of the Christian Church in China is one of the major problems before the Mission Boards represented in China to-day. It seems to be commonly agreed among these Boards that our work in China must be made church centred and the main emphasis in the future should be on the building up of the Christian church. Other phases of work will receive government patronage and assistance but not the church. It is entirely the responsibility of the various societies at work in the country. In this work of fostering and nourishing of the church the Theological Seminary is of extreme importance for through the leadership which it trains it will give guidance and direction to that church. In an address delivered before the teachers and students of Drew university last January Dr. R. A. Felton who recently closed a period of service in China stated the following, "As I see mission work in the Far East the greatest need is for more of a church centred program. In order to do this the Seminary faculties and curricula will need to be strengthened. Seminary standards will need to be raised. Theological education will need to be put above secular education in our mission program and more opportunities provided for preparation for this work".

Dean Weigle's visit to China and his comprehensive survey of Theological education in China are now matters of history. It is over four years since this survey was completed and recommendations made on the basis of its findings. A general conference representing the churches of West China was held with Dr. Weigle present and a thorough canvas was made of the situation and recommendations were made to the large conference to be held at Kuling in the summer. To this conference came representatives of all of the Theological institutions in China and discussion was held with the whole of the country in mind. The recommendation which was adopted and which concerned West China, was, that a Theological School of College Grade should be opened in Chengtu which would seek to train men and women leaders for the church.

Previous to this, such work as was being done was connected with the West China Union University as a Faculty of Religion within that university. Such an arrangement did not allow the freedom necessary for the proper training of men and women for church leadership and it was deemed wise to institute a separate college under its own management. Accordingly, at a meeting of representatives of the churches held on Feb 4th, 1936 the following resolution was passed," Whereas the Methodist Episcopal Church in Szechwan; the Friends Service Council in Szechwan; The Baptist Church and Mission in Szechwan; The Church of Christ in China Szechwan Synod; The Sheng Kung Hwei in Szechwan; The United Church of Canada Woman's Missionary Society and the United Church of Canada General Board Mission have all declared that they are in favor of opening a Theological College and have appointed representatives to the Board of Management; resolved that we establish such a college."

The College was opened in 1937 and in the autumn of that year admitted its first class of students. This first class consisted of four students, two from the Methodist Episcopal church and two from the Church of Christ in China. In the second year the enrolment was twenty eight and it is anticipated that the enrolment in the autumn of 1939, the third class to be admitted, will be forty. From this it can be readily seen that the college is needed and already has its place in the church work of West China. The College is situated on land adjacent to the Union University which has buildings in which the work is being carried on temporarily. Plans have been accepted by the Board of Management for a group of one storey brick buildings situated in the centre of the twenty Chinese acres, which will give an up to date plant for college work. Owing to the rapid growth of the college it has been necessary to erect buildings for temporary accommodation which were not included in the original plans.

The college is associated in its life and teaching with the Union University. Students of the college who are of university grade are admitted to classes in the university as desired by the college without further payment of fees. Students from the university are admitted to the college as desired. There is a mutual exchange of teaching services and academic facilities. Students of the college attend the regular weekly assembly at the university on Monday morning.

There are two grades of work in the college, one which requires Senior Middle School graduation for entrance and one requiring only graduation from the Junior Middble School. The curriculum of the senior grade follows closely that recommended by the committee on curriculum, appointed by the four Theological Colleges of China. It covers four years and on the successful completion of these four years work a degree of Dao Hsioh Si is granted by the college. One student, Mr. Lin Tsen Chih of the Sheng Kung Hwei, who had been admitted to our fourth year class one year ago with credits from other institutions and who successfully passed our final

examinations was granted this degree at our graduation exercises this summer. Arrangements are being made whereby a student after one more year of study may take the examination of the Nanking Theological Seminary qualifying him for a degree of Bachelor of Theology from that Seminary.

During the past year the Rural Church Department of the Nanking Theological Seminary has been with us and associated in the work of the college. This department of the college is strong and has done much to raise the tone of the college and to extend its interest. It is planned to strongly emphasize the Rural Church in our college and the presence of these teachers from Nanking has made it possible for us to do this at the very beginning. Besides the teaching of classes, this department has carried on Extension work to rural churches. The purpose of this Extension service is to make available the resources of the Theological college, also those of other Christian colleges and schools and of rural service agencies in Chengtu to help the rural churches. Also to cooperate in regional institutes for the training of lay workers, to arrange for short term courses for rural pastors and evangelists, to promote experiments and demonstrations which will throw light on principles and methods of rural evangelism and service and to assist in the production of Christian literature for rural work. Through the Extension Service both faculty and students are kept in close touch with the needs and opportunities in the rural field.

It is impossible to estimate the place of this College in the development of the church in West China but already it is finding that place. It is the only College of its kind in West China except those which may be carrying on temporarily. It will be a strong force for cooperation and unity as leaders trained in the same institution go out to work in the various branches of the Chinese Church in West China. It will be a strong factor in deciding the nature of the West China church and in determining its work. The future of the church and the college are bound together and each will reflect the spirit and nature of the other.

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## The National Christian Student Conference at Kunming

KIANG WEN-HAN

**T**o many people it would seem impractical, if not impossible, to call a national conference of selected representatives of the Christian students of China at this time. The expenditure required for travel and the uncertainty of transportation actually caused the Preparatory Committee to hesitate a number of times. But the importance of maintaining the unity of the Student Christian Movement in China even in wartime made it urgent that the Conference be held in spite of these apparent handicaps. Thanks to the cooperation of the various national youth work agencies and the two leading student officers of the Shanghai Student Christian Union, the preparation of the Conference went ahead as a great

venture of faith. All the local Student Christian Unions also responded with hearty support.

From August 14 to 20, a group of twenty-five people, finally gathered together in Kunming for the National Conference. They represented eight important student areas of the country, namely, Peiping, Shanghai, Fukien, Hongkong, Yunnan, Kweiyang, Chungking and Chengtu. Of these 25 people five were women, and six were student secretaries representing Kunming, Kweiyang, Shanghai and the National Y.M.C.A. and Y.W.C.A. headquarters. Dr. T. C. Chao, Mr. Quentin Pan and Rev. Gilbert Baker were among the speakers. The Conference was scheduled to be held in Ko Pao Tsün (可保村), about two or three hours away from Kunming by train. But owing to the spreading menace of cholera in Ko Pao Tsün, we had to change to Kwan Tu (官渡) at the last minute. Kwan Tu is only 25 minutes away from Kunming by train. The Agricultural School there gave really wonderful accommodation to the Conference.

The Conference was almost entirely in the hands of the student representatives. At the very first meeting, student officers were elected to take charge of the conduct of the meeting and various features of the daily program including worship, recreation, daily wall newspaper, business management and secretarial work. Each day we began with some morning exercise, which was followed by some quiet time. After breakfast each day, Dr. T. C. Chao led the whole group in Bible Study using Professor Francis P. Jones' "Syllabus for the Study of the Life of Jesus" as the basis. Then there would be a speech and some group discussion in the morning. Recreation, singing and sharing of religious experiences came in the afternoons and evenings.

During the first day, most of our time was devoted to reports of local developments. These were extremely useful in giving the right setting for our discussions. Let me try to give the gist of these reports in the following notes:

*Chengtu.* In 1928 with the help of Mr. Neander Chang from Peiping, the Chengtu S.C.M. (成都基督教學生運動促進社) was first organized. Ten years later, this was changed to Chengtu "Lien" (Student Christian Union) in order to conform to the organization of local student unions of the National Provisional Council of the S.C.M. Following the outbreak of the present Sino-Japanese hostilities, a number of colleges have moved to Chengtu from other parts of China. In the Spring Retreat in March 1938, a special "Wu Ta Lien" (Union of the Christian students of the five universities on the West China Union University campus) was organized which later became a part of the new Chengtu Lien, making a total of 17 unit groups on the different campuses. The work of the Chengtu Lien during the last two years includes Spring and autumn retreats, Summer Conferences, service to refugee children, rural work, Jesus-Study Ashram on Mount Omei, Summer Service Corps in the Northwest, etc. At the National Conference, there were three people representing the Chengtu Lien, two from West China Union University and one from the University of Nanking. Among the

various difficult problems the following are outstanding: (1) the problem of adjustment between local students and those from down-river, (2) the confusion of contrasting religious viewpoints among advisers and missionaries in Chengtu, (3) the lack of a clear understanding of the Christian religion and of the general situation among Christian students, and (4) the conflicting appeals of the Oxford Group, the Little Flock, the Pentecostalists, etc.

*Chungking.* There were 28 middle schools and colleges in Chungking before the war broke out in 1937. Eight of them were Christian institutions. But the war has brought eight more middle schools and seven more universities and colleges to the near vicinity of the wartime Capital. Sha Ping Pa (沙坪壩), about ten miles away from the city, is now the main student center in Chungking. Among the seven universities and schools at Sha Ping Pa, the four which have Student Christian Associations are Chungking University, National Central University, Provincial College of Education, and Nankai Middle School. The following figures regarding these institutions will be of interest:

	Total Enrolment	Approx. No. of Christians
Chungking University .....	700	20
National Central University:		
(a) Sha Ping Pa .....	1,000	10
(b) Pei Chi (Freshman only) ..	600	30
Provincial College of Education ...	300	30
Nankai Middle School .....	1,400	50

The Student Christian Association of the National Central University was organized several years ago when the University was still in Nanking. All the others are about a year old. The one in the freshman branch of Central University in Pei Chi (柏溪), 6 miles further away from Sha Ping Pa, was started when a few Christian students discovered each other by the singing of hymns. There is also an intercollegiate fellowship in the two nearby towns of Sha Ping Pa and Tse Chi Kou (磁溪口) called the Sha-Tse District Student Christian Fellowship (沙磁基督徒學生團契).

The Christian students in Chungking have been very enthusiastic in undertaking various emergency service projects such as free schools, service to wounded soldiers, raising of funds for winter-clothing, and service to refugee children. The recent Youth and Religion Movement meetings have given a great boost to the religious life of the Chungking students. On May 6 this year, a Spring Retreat was held in the Provincial College of Education using the theme of "Christian Students and Spiritual Mobilization". Then a Summer Conference was held at the famous hot springs on the south bank of the Yangtze (南温泉) from August 4 to 11 using the national theme of "Christians in the Baptism of Fire". Several summer projects are being carried on. Seven students took part in the service to soldiers around Ichang and Shasi. Thirteen students enrolled for service to civilian refugees. Four women students enlisted in rural service: Chungking University and National Central Univers-

ity each sent a delegate to the National Conference. The important query among the Christian students in Chungking is "Where do we stand in social and political matters?" The Christian students are keen to serve but very vague in understanding.

*Kweiyang.* Kweiyang was comparatively a backward city in education before the war broke out. Now it is a center of one full-fledged university (Great China University) and two important medical colleges (the newly organized National Kweiyang Medical College and Hunan-Yale Medical College from Changsha). All three of them have active Student Christian Associations. The S.C.A. in Hunan-Yale Medical College existed for many years before the college was removed to Kweiyang. The other two are newly organized. In May this year these three Associations united in a Student Christian Union and planned the first Student Summer Conference of the province which was held in Hwa Chi (花溪) in the first week of August with an attendance of about 50. At the National Conference there were one student from Hunan-Yale Medical College and two students (one man and one woman) from Great China University. Kweiyang College was still in session and was thus unable to send any representative. Both the Episcopal Church and the Church of Christ in China have now opened work in Kweiyang. They represent the more progressive force of the Church among students. The total enrolment of the three colleges is about 1,000, of whom about 300 are active in Christian work. The completion of the Student Center of the Kweiyang Student Relief Committee will help to rally a number of activities of the new Kweiyang Lien. Their main problem is how to mobilize more students for the work of the S.C.M. As all the three institutions are non-Christian, the activities are on the students' own shoulders.

*Kunming.* Before the war, Kunming had only one university and three senior middle schools. There was only one Christian primary school. There were very few Christians in these institutions. The Kunming Y.M.C.A. conducted a Student Summer Conference for many years before the war but the attendance was largely from middle schools and also mainly non-Christian. So there was very little background for the S.C.M. before the outbreak of hostilities. During the past year or two, however, seven universities and colleges have moved to Yunnan. They are the National Southwest Associated University, Tung Chi University, National College of Physical Education, National Sun Yat-sen University (Chengkiang), Hwa Chung College (Hsichow), National Chung Cheng Medical College (Pei Lung Tan) and National Art College (Kwan Ying-san). The university population has thus been increased to a total of 6,500 students. The three component universities of the National Southwest Associated University, Peking University, Tsing Hwa University and Nankai University, each had Student Christian Associations before the war broke out. But the moving and the combining of these institutions have put these S.C.A.'s out of commission. Very recently, a Lien-ta Student Christian Fellowship has been organized and three representatives were sent to the National Conference. The Lien-ta students are scattered in six different places. A central

organization finds it hard to function. The Student Church (文林堂) organized by Dr. T. C. Chao and Rev. Gilbert Baker will help to give a great push to the religious life of Lien-ta students. A Student Christian Fellowship has also been organized in National Chung Cheng Medical College, largely due to the stimulus of the Youth and Religion meetings in the Spring. There are about 20 Christians among the College's student body of 150. The distance from the city (about 4 miles) also makes it difficult to have contact with other universities. They sent one delegate to the National Conference. A Christian Fellowship is also found in National Sun Yat-sen University in Chengkiang.

Church workers are very active in student work in Kunming. Rev. W. H. Clark (Presbyterian), Rev. Paul Contento (C.I.M.), and Rev. Gilbert Baker (C.M.S.) have organized Bible classes in several universities including Lien-ta, Yunnan University, Tung Chi University, and National Chung Cheng Medical College. The Yunnan Student Summer Conference this year was held in Ko Pao Tsün during the first week of August with an attendance of 150. The theme was "What Should Youth Know and Believe in this Time of Resistance?" The main difficulty of the Christian student work in Yunnan is a problem of co-ordination: (1) co-ordination of students who live in several different places, (2) co-ordination of the fellowship groups in the different universities into a united Student Christian Union, and (3) co-ordination of the varous Church and Association workers.

*Hongkong.* The fall of Canton greatly increased the number of educational institutions in Hongkong. There are now 4 universities, 400 middle schools and 600 primary schools, making a total school and student population of something like 100,000. It is reported that most of these institutions are privately owned and many of them are quite below standard. Hongkong University and Lingnan University are the more important institutions of higher learning. Before the war the students in Hongkong generally were not very active but the situation has greatly changed since the war broke out. There is now a Hongkong Student Relief Association (香港學生賑濟會) which has a large membership in most of the schools. The work is also not confined to relief. It undertakes many other kinds of student activities. Then there is the Hongkong "Lien" among the Student Christian Associations. It now has a history of two years and a membership of 14 schools and universities including some refugee institutions from Canton. The original Kwangtung Student Christian Federation (廣東基督徒學生協會) is now working within the Hongkong Lien. The Hongkong Lien has undertaken a variety of activities including the raising of funds for the Y.M.C.A. Service to Soldiers and Student Relief, the dollar movement for the payment of national debts, mass singing and theatricals, evangelistic meetings, the promotion of the reading of religious literature, service to the street refugees, Christmas Concert, Self-Reform Movement, etc. This year's Hongkong-Kwangtung Student Summer Conference was held at Haigh College, Tung Chung (東涌) in the New Territory early in August with an attendance of 70. They sent two representa-

tives to the National Conference, one man student from Ying Hwa Middle School in Kowloon and one woman student from True Light Girls' Middle School originally in Canton.

*Fukien.* The present hostilities have caused a re-distribution of the universities and schools in Fukien. The Japanese occupation of Amoy of May 10, 1938 had found the National Amoy University already moved to Tingchow (汀洲) and most of the middle schools closed or evacuated to the international island of Kulangsu, just opposite to Amoy. Before the Japanese marines landed in Kulangsu on May 11, this year, there were 68 schools on the island with a total enrolment of 5,000 students. Almost all the important middle schools had to change to British or American principals. Foochow is now almost a dead city. Fukien Christian University and Hwa Nan Women's College first took the lead to move to the interior of the province in May last year. On account of the rumored landing in Futsing (福清), some schools moved away in December 1938. The evacuation was completed by the end of April or early May this year in response to the Government order which was issued after the visit of General Pai Chung-hsi in April. Most of the middle schools are now concentrated in Ingtai (永泰), Mingtsing (閩清), Kutien (古田), and Yenping (延平). Fukien Christian University, which is now in Shaowu (邵武), 250 miles up in the interior, has 170 students. Hwa Nan Women's College has moved to Yenping, half way between Foochow and Shaowu, with a student body of less than a hundred. Since the war broke out, almost all the senior middle school students of the province have been recruited to do mass education work in the country districts. The Ming Pei Lien (N. Fukien Student Christian Union) used to be one of the few active Liens of the whole country. With the scattering of the schools, it has become extremely difficult to keep the Lian going in a very effective manner. For some time, the Advisory Board helped to carry on a number of activities. But the constant threat of aerial bombing and machine-gunning of river boats and highway buses made it impracticable to call a Student Summer Conference this year. One F.C.U. student managed to come to the National Conference all the way by land, taking a total of 22 days one way and using a sum of \$600 for the round trip! He travelled through six different provinces.

*Shanghai.* Shanghai is what is called an "isolated island." But Shanghai is also the biggest student center in this wartime. There are about 25 universities and colleges (7 Christian) and 200 middle schools in the Foreign Settlements in Shanghai. The Continental Emporium on Nanking Road alone is housing four universities and 16 middle schools. Almost all of them have continued to follow the regulations of, or have kept up their relationships with, the Ministry of Education of the Chinese Government. Despite the various pressures, the students in Shanghai have not slackened in their various activities during the past two years. The Shanghai Student Christian Union which was organized five years ago has greatly increased its membership in wartime—from 12 units to 29 and from 120 student members to 2,000. It has carried on a variety of

inter-collegiate and inter-school activities. The more outstanding are the Charity Bazaar, the School Night, the Self-Refor Movement, the Know-Christianity Movement, and the International Friendship Movement. "Lien Sheng" (聯聲) is the monthly organ of the Union. There were two Summer Conferences this year, one for college students (65) and one for middle school students (55). At the National Conference, there were one woman student from the S.M.C. Girls' High School and one Y.M.C.A. student secretary.

*Peiping.* Peiping is in the so-called "occupied" area. The Hopei Lien used to be one of the leading Student Christian Unions before the war. Due to changed circumstances, it is now practically dead as an organization. The Yenta Christian Fellowship is still very active, because Yenching is also a sort of "isolated island" in Peiping. Of a total of 930 students, three or four hundred have joined the Fellowship. In 1938 more than 20 students were baptized. However, the Yenta Fellowship cannot take up leadership among the schools in Peiping owing to the various restrictions of the puppet government and the presence of spies among the students. Yenching and Fu Jen (Catholic University) have managed to keep out of the so-called victory parades but the middle and primary schools are generally compelled to participate. No inter-school conferences or retreats are possible under the present circumstances but recently, the Christian Educational Association has organized a joint student Sunday worship service which had an attendance of 150 at its first gathering.

The above survey of the field also brought out a number of important questions for discussion at the National Conference. They were summarized as follows:

- (1) What should be the relationship and the basis of cooperation between Student Christian Associations and non-Christian student organizations?
- (2) Should Christian students take part in political activities and join political parties?
- (3) How to strengthen the local Student Unions and how to link up the various Student Christian Unions into a national body?
- (4) How to create a closer relationship with the national movements abroad?
- (5) What is the central faith of the Chinese S.C.M. in relation to the present situation?
- (6) How to strengthen the relationships of the local Student Unions with the Y.M. and Y.W.C.A's, the churches, and school authorities?
- (7) How to mobilize a larger number of Christian students to participate in the work of the S.C.M.?
- (8) How to overcome the difficulty of the small number of Christian students, especially in the Government universities?
- (9) How to help the Christian students to have a deeper understanding of their Christian faith?
- (10) How to help the Christian students to have a better grasp of the general political and social situation?

A good deal of time was spent in the discussion of these vital questions. It is perhaps not necessary to put forth the common thinking of the group on all these questions in this paper. Suffice it to say that we were all agreed that the Chinese Student Christian Movement must have a clear position with regard to the national situation, a promotional program, and also some kind of national link. After some careful deliberations we ventured to make the following proclamation in regard to the general situation as a guide to all the Christian students in China:

(1) We pledge ourselves to the unbroken unity of the country. We want to do our share in reconciling whatever differences and friction there may be between the different parties and groups and oppose any plot of division and disunion. As Christians, we believe in the words of Jesus that "Any realm divided against itself comes to ruin and any city or house divided against itself will not stand." (Matthew 12:25)

(2) We uphold the policy of prolonged resistance as we believe that justice and truth will eventually prevail.

(3) We advocate democracy as the best political system under which we may have real freedom in speech and religious belief.

(4) We advocate a social order based on the lines of socialism under which we may really "proclaim release for captives and recovery of sight for the blind, to set free the oppressed, to proclaim the Lord's year of favor." (Luke 4:18)

(5) We advocate a radical change of the individual lives of the citizens as a basis for a new China.

(6) We support the various efforts in enlisting the cooperation and assistance of all anti-Fascist and peace-loving countries.

The following four movements are to be promoted nationally during the coming year:

**"Know Christianity Movement" (基督教認識運動)**

—to deepen the understanding of Christian faith and to arouse a wide interest in the study of the life of Jesus.

**"International Friendship Movement" (國際友誼運動)**

—to foster a closer relationship with foreign students and to dramatize the reality of the World Christian Community.

**"Know the Times Movement" (時代認識運動)**

—to promote wide reading and discussion on social and political problems in order to give the Christian students a clearer understanding of where they stand in regard to the general situation.

**"Self-Dedication Movement" (立志獻身運動)**

—a sequel to the old Student Volunteer Movement but a new attempt to enlist new blood in the service of the various Christian bodies.

A motion was also carried almost unanimously to form a "National Federation of Student Christian Unions" (全國基督教教學聯協會) to replace the old Provisional Council of the S.C.M. The Conference

delegated the Shanghai Lien to serve as the leading unit of the National Federation with the assistance of the following three executive secretaries: Kiang Wen-Han (Chairman), Miss Shih Pao-chen, and Mr. K. H. Ting (Address: Post Office Box No. 924, Shanghai). The National Federation has two main functions, namely, (1) to maintain a closer transmission of information between the various local Liens and (2) to promote various program activities of a national nature. It is hoped that "Hsiao Hsi" (消息), the monthly bulletin published by the Student Division of the National Committee Y.M.C.A. for the past twelve years, with the cooperation of the Student Department of the National Committee Y.W.C.A., will become the national organ of the Chinese S.C.M.

I should not forget to mention that the general theme of the National Conference in Kwan Tu was, "Christian Students and the Building of a New China." Four topics were suggested by the Preparatory Committee in Shanghai for discussion at the Conference. Each was preceded by one or two addresses as follows:

Mr. Quentin Pan: "A Review of the Chinese War of Resistance of the Past Two Years" (中國抗戰二週年的檢討)

Dr. T. C. Chao and the Rev. Gilbert Baker, "The Christian Faith in the New Age" (新時代的基督教信仰)

Miss Shih Pao-chen and Mr. K. H. Ting, "Christian Youth and the New China" (基督徒青年與新中國)

Mr. Kiang Wen-Han, "The Present Position and Contribution of the Student Christian Movements in the World Today" (基督教學生運動在今日世界的地位與貢獻).

Most of the addresses and discussions were very stimulating. They all helped the student delegates to look at the general situation in a better perspective. In spite of the widespread destruction and suffering in the country, they all see that a new China is on the horizon and that in the emergence of this new China, the Christian students have a very important part to play. The Conference was appropriately closed on the evening of August 20 with a Communion Service under the leadership of Dr. T. C. Chao who said that Holy Communion is a representation of the whole content of the Christian religion. Among other things, it reminds us of the necessity of suffering and the ultimate victory of the Kingdom of God in this troubled world.

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## The Second Religious Workers Institute at Yenching University, July 8-30, 1939

ALICE GREGG

### I. In Outline

**T**HE pattern of Summer Conferences, or "Institutes", does not vary very much the world over. "As one star differs from another in glory"—so with Conferences. In general the Religious Workers Institute, meeting at Yenching University for the last three weeks of July, adhered to the usual pattern. The

day began with a devotional service at 6:45. Mornings were given to lectures. Afternoons were for rest, recreation and excursions. At sunset time there was the evening devotional half-hour, usually followed by some special evening program: lecture, concert or social time. That the Conference was a success may be gauged by the fact that on the last day when a questionnaire was presented to each member, in reply to the question "How long should the Conference be next year?"—the answer in a good many instances was "Four weeks." A general lament was "Just as we are most interested, the Conference ends!"

As the name indicates, it was a mature group that assembled, eighty-three strong—51 men and 37 women—for three weeks of intensive work. Among the men there were pastors, some Yenching graduates and none below the standard of middle school graduation. There were school principals, teachers, religious work directors and several young men still in college, but active in church work. The same minimum standard of middle school graduation prevailed also among the women delegates, although in this group, too, there were Yenching graduates. Quite a large group among the women were alumnae of the Peking Union Women's Bible Training School, serving at present as evangelistic, or parish, workers in the Congregational, Methodist or Presbyterian churches in Peking and in other cities and villages of North China. Other women delegates were teachers, religious work directors in schools, volunteer church workers, social workers and at least one trained nurse.

This is the second time that Yenching has opened its doors to this new venture of an interdenominational training conference for religious workers. The first of these, held last summer, was planned especially for workers in schools: principals, teachers and religious work directors. About forty persons came, but they were not all school people. Pastors and women church workers came too. This summer, the Institute was planned especially for Church workers, and almost as many school people came. The attendance was more than doubled. A third Institute will be planned to meet the needs of both groups.

The sponsors for this venture are, locally, five:

Yenching School of Religion

North China Lay Training Committee

Peking Union Women's Bible Training School

Peking Theological Seminary

North China Christian Educational Association

These local sponsors, in turn, were warmly sponsored by the National Committee for Christian Religious Education in China (NCCRE) which demonstrated its interest through securing still another sponsor in the Nanking Theological Seminary, and through subsidizing certain Conference expenses that the fees of the delegates did not cover. Nanking Theological Seminary made a valuable contribution in the person of Dr. Andrew Cheng, paying his travel to and from Peking.

A roll-call of staff and faculty is as follows:

*Executive Committee:*

Chairman .....	Rev. Rowland M. Cross
Executive Secretary .....	Mr. Y. S. Shen
Dean of Women .....	Miss Grace Yuan
Yenching representative ....	Mr. Wei Yung Ching

*Faculty and Courses:*

Jeremiah .....	Dr. Li Jung Fang, Dean of Yenching School of Religion
Christianizing the Home ....	Mrs. Alice B. Frame, General Secretary for the Kung Li Hui

The Teachings of Jesus ....	Miss Mary C. Russell, Cheeloo University
	Dr. Andrew C. Y. Cheng, Nanking Theological Seminary

*Young People's Work*

City Young People. ....	Rev. P'eng Chun Chang, Kung Li Hui
Rural Young People ....	Miss Ellen M. Studley, Principal of Peking Union Women's Bible Training School

Religious Education .....	Miss Alice Gregg, Secretary for the R. E. Committee of the Chung Hwa Sheng Kung Hui and Cooperating Secretary of the NCCRE
Theology: The Work of Four Theologians .....	Dr. Yang Yuan Liu, Peking Theological Seminary

Comparative Religions .....	Dr. Samuel Lee, President, Peking Theological Seminary, assisted by Pastor Wang Chung Ching of the Christian Mission to Buddhists, Hongkong.
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While neither on the Executive Committee or the faculty, Mr. Chi Nai Ch'un, one of Professor Bliss Wiant's students who organized and trained the Conference Choir, and who directed them in an evening concert near the end of the Conference, deserves special mention. Without music, such a Conference would lack much.

Outstanding among the evening programs were the following lectures:

Two lectures by Dr. Lu Chih Wei, head of the Department of Psychology at Yenching.

Comparison of Confucianism and Christianity, Dr. Wu Lei Chuan, former Chancellor of Yenching.

An illustrated lecture on Modern Palestine, by Mr. C. C. Steinbeck, treasurer, Presbyterian Mission, Peking.

The Church Universal, by Mr. James Ch'uan, layman, of the China Delegation to Madras.

## II. Impressions

A first impression is one of *spiritual depth*. Many of the delegates were in their twenties, but for all that, they had been through the deep waters of affliction. In the quiet sunset hour on the lawn back of the President's House under the shadow of the pagoda, we listened to experiences, so simply and quietly told, that might be

summarized in the words of the Psalmist when he says: "Out of the deep have I cried unto Thee", or again, "Though I walk through the valley of the shadow of death, I will fear no evil." Typical was the witness of a very young woman church worker who told of her little dwelling, between the outer and inner city walls, being cut off entirely by the closing of the gates, from the Church and the pastor's dwelling. For several days she was alone, the thunder of battle on both sides of her, and in those days her religion became real. Nor was her experience unusual. To these men and women who had passed through the fires of affliction, the message of the prophets and Jesus came with new force. One group united in saying that, for them, the courses that had meant most were the two on *Jeremiah* and *The Teachings of Jesus*.

A second impression to be recorded is of the *intellectual alertness*. Notebooks and fountain pens were always in evidence: at lectures and sometimes even at devotional meetings.

Other more general impressions than the two just recorded of the Conference members have already been hinted at. There was the growing impression of the *worthwhileness* of the Conference, both on the part of the staff and faculty as they met with the eager response of the group, and on the part of the group, who complained that the three weeks were merely an appetizer,—that just as they were settling down into real study, the Institute was ended. (Parenthetically, it may be remarked that this was just a good time for ending: when interest was high.)

Another general impression was of the *growing Church consciousness*. The meaning and value of the Church entered into many of the classroom lectures, and was crowningly stressed by Mr. James Ch'uan, lay delegate to Madras, in his Sunday evening lecture to the Conference. No delegate could leave without having had borne in upon him that membership in the Church is membership in a society that transcends all barriers of race and nation, that is to be described as supra-racial and supra-national. At a forum on the needs of religious workers for materials, the suggestion came that a certificate be worked out for presentation at Baptism in recognition of the fact that Baptism marks entrance into a World Fellowship.

But we must not close this appraisal without at least one criticism? The Conference was not perfect. A Conference photograph is a *sine qua non* of any Conference we ever attended. There is always the lining-up of faculty, staff and delegates, facing the sun, to be photographed. Imagine our sensations, having endured this agony once, to be told that the effort was a failure, and to be summoned on an afternoon when the earth was steaming in sunshine after a recent cloudburst to squint into the camera a second time! The result reminds us of the poem that begins:

"O you, who scorn my stiff grey gown,  
My dull and foolish face,  
Can you not see my soul flash down,  
A shining thing through space?"

Naught but "stiff grey gowns" and "dull and foolish faces" are to be found in the Conference photograph. A truer picture of the Conference soul is left in my mind as I arrived at the door of the large assembly room at the close of the hour in Comparative Religions. A young Lama, recently converted to Christianity was telling with shining face of what he had found. He wore a plain blue gown, and his former Lama attire, a gorgeous red, was flung carelessly across the chair, counted as dross in comparison with following the Carpenter of Nazareth. Every face was tense with interest. Had a photographer been on hand at that particular moment he would have got a truer picture of the personalities of the men and women attending the Conference.

This is being written a week after the Conference has ended. The members have returned to their posts of duty. Some, whose work is in Peking, we have been privileged to see. Others, as the pastor who said that he would return to his hard post feeling that his difficulties, which had seemed so great when he came to the Conference, were yet light in comparison with the sufferings of Jeremiah, we can only follow in our imagination. For him, and for others who during these weeks found help and comfort, or were led to a dedication of life to the service of the Church, we are grateful that the Religious Workers Institute has been initiated, and that it shows every sign of becoming a permanent feature in the life of the Church in North China.

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## The Second World MRA Assembly

AIMEE B. MILLICAN

**T**HE Second World Moral Rearmament Assembly met in California from August 10th to September 1st. The First World MRA Assembly was held last year in Interlacken, Switzerland.

Born out of the crisis of last September, MRA offers the only alternative to military Rearmament. "MRA," said one, "means admission of our responsibility for the past, a frank acceptance by nations, as by individuals, of the standards of honesty, purity, unselfishness and love, a daily listening and a daily obedience to God's direction." Dr. Buchman said, "It is not a new denomination but a new determination"—a determination to see the affairs of men directed by God.

To the Second World Assembly delegates from thirty different countries came 1500 strong. War-torn China sent ten delegates because they see in MRA the only final solution for war relief work, and wrecked and ruined cities. Said one of them to the Assembly, "The answer to the tremendous suffering in China is for us to face our own sins on a national scale. The spirit of MRA has manifested itself in uniting our country. Because our national leader has caught the MRA spirit, China is united as never before. MRA has manifested the only common ground upon which Japan and China can

unite in building a new Far East and can be a demonstration of a new solution to war and world crises."

Mr. Mitsui, brother of Baron Mitsui, chartered one of the company's boats to take a team from Japan together with business friends whom he hopes, when changed, will help change Japan. Declared one of their team to the Assembly, "There will be a new solution for Japan when she gives instead of gets."

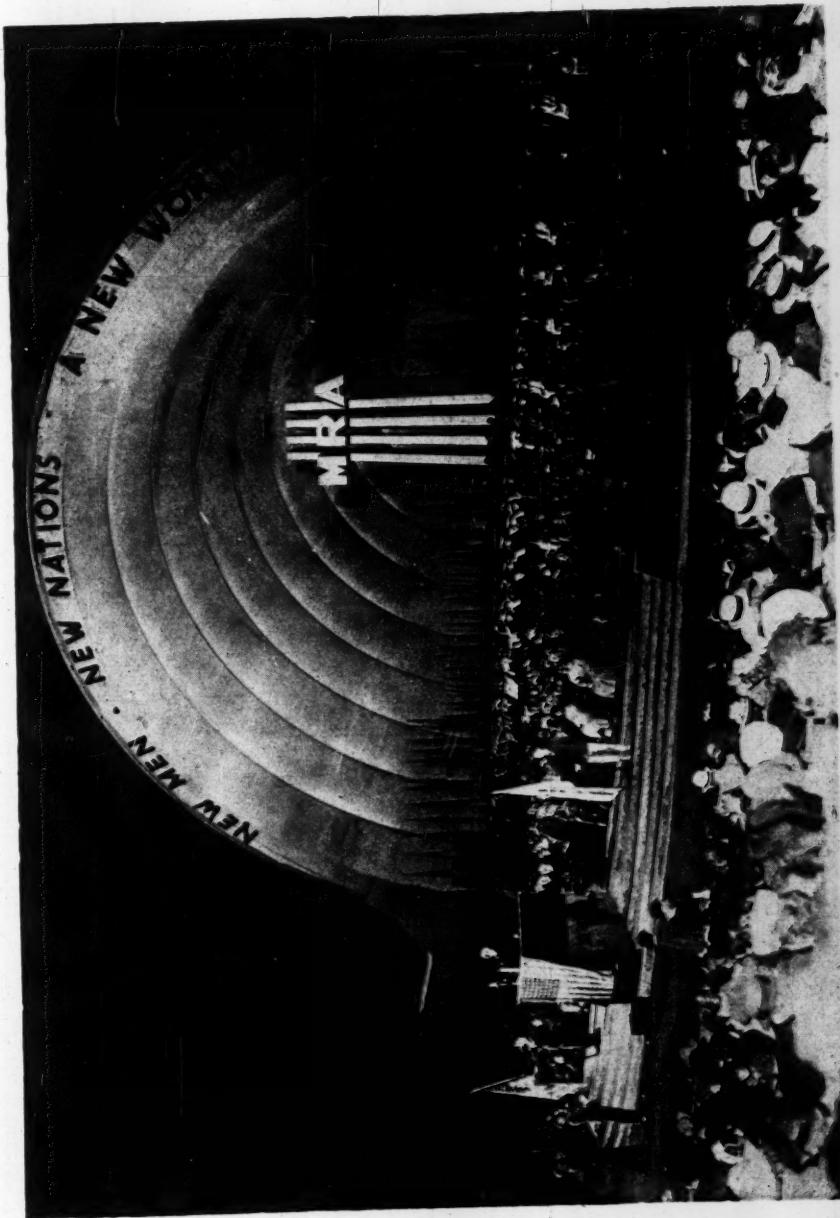
From Canada they came four hundred strong.

Scotland's team included fifteen kilted Scots with their bagpipes which were used to get everyone up for early morning Quiet Time. Among them were laborers from the ship yards of the Clyde, bosses, an industrialist, a doctor, a teacher. All were full of a new type of Scotch stories of homes, business and town councils God-directed.

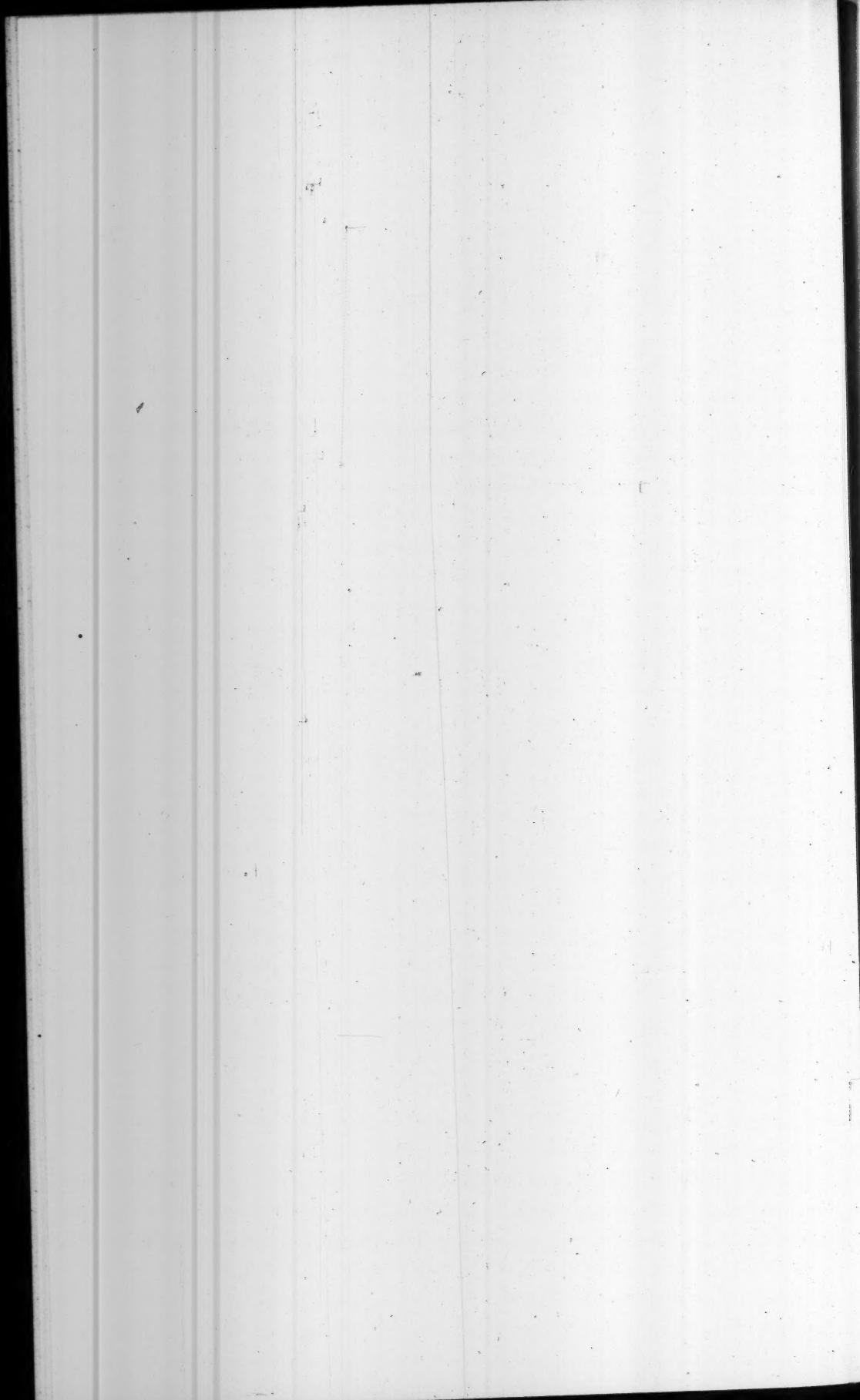
On the team from England was Bunny Austin, England's star tennis player. At Monterey he played a match with another Wimbledon player. Before the game his partner told the crowd of spectators that Bunny did not go for the usual six weeks training and therefore could not win the Wimbledon championship as every one had expected him to do this year. "It was Bunny's year and that beloved lunatic did not appear until time for his match," she added. Beside the honor, it would have meant a good bit of money. Then Bunny spoke. The crowd were largely of the wealthy class summering at the resort. He said he had found a game the winning of which meant more to him than winning the Wimbledon championship which had at one time been the dream of his life. He had remained in America until the last to help start the MRA drive there. He said, We must LIVE for a new world order or die for an old one."

The North-west Frontier of India sent two delegates with a story of what God has done in that region last year to change the Frontier Policy. A young English missionary, not content with his own changed life and effectiveness in winning his students to Christ, had seen that God wanted him to take responsibility for those in government positions. A team worked with him to find God's plan. The Brigadier General in charge of the North-west Frontier now gets together with the leader of the Tribes to listen to God and find His plan for the problems that face them. They know they haven't found the solution of all their problems, but they are sure they have found the way to solve them. It will prove a more lasting solution than bombs.

From Burma, where political and industrial unrest had led to many riots, came Miss Ma Nyien Tha. Formerly she was the head mistress of a mission school. Then God called her to surrender to take national responsibility. With her handkerchief she demonstrated the change which God has brought to Burma. Each hand pulling on opposite corners of her handkerchief, she showed what tension had been in their national life while the Burmese looked at the sins of the English and Indians. Then with her handkerchief dangling from one corner she presented life free from tension as English official and Indians together with Burmese listen to God and obey Him.



Second World Assembly For Moral Re-Armament (MRA) held in California, July 21-31, 1939. Rally in Hollywood Bowl on July 19th attended by 30,000, including teams from China, Japan and about thirty other nations.



Here is a part of a message which a young man from Switzerland brought from 22 members of the Swiss Parliament, including the president of both houses and the leaders of the five principal parties. It says, "Born out of crisis, the challenge of Moral Rearmament has brought us new vision and a new hope; new vision for our nation and new hope for ourselves."

There is a story back of that message and the men who sent it. Three years ago the young man who read it was awakened out of a life in which he, though changed, was contented with winning a few friends about him to Christ each year. He was aroused to see that God wanted him to take responsibility for his nation. He knew none of his government officials and had no entrée to them. It meant surrender of career, money, a home, and prospect of marriage, of drinking and smoking (trifles are harder to surrender than big things, he remarked). "Its fun to surrender for one's nation," he said. "To surrender for one's own self, sometimes the sin is more fun." Hours in quiet time every day for weeks at a time, he took to get God's plan. It was a "master plan designed by God to be worked out by everybody." The president was reached when the labor leader, a Communist, was changed and went to him to apologize for his bitter opposition. This young Swiss had been an ardent Fascist and had taken part in the riots in Geneva. But no longer could differing viewpoints separate him from his brother Communist when the soul of his nation was at stake. Switzerland, they now see, must take spiritual responsibility for Germany. MRA is their best defense.

The public statement made by the rulers of Holland and Belgium, announced that the tenets of Moral Rearmament will be the basis of understanding between their two countries.

The MRA Assembly really began in Hollywood with the Hollywood Bowl meeting. Then the whole Assembly moved like a marching army to Monterey for ten days of training. For the closing day they packed up and moved to the San Francisco Fair to take charge of the days' program there.

The Hollywood Bowl meeting came as a climax to months of an MRA drive in America. It was a preview of national and international life, private and public, directed by God. Thirty thousand people listened to the challenge of the witnesses without one leaving before the end. Ten thousand, the police said, were turned away because there was no room. Four shafts of light, streaming into the blackness of the night reminded the audience that Christ's four standards must become the standards of humanity. The climax of the meeting was reached when Louis B. Mayer of Metro-Goldwyn Mayer film producers, after reading a message from the British Film Producers crumpled his paper up and spoke from his heart. His voice trembled with emotion as he said nothing had so deeply moved him since his childhood days. This is nothing new. This is what we learned at our mothers' knees. We must return to the old fashioned religion to find our way out, he said. A hush fell over the audience and God seemed very near. Dr. Buchman quickly rose and closed the meeting. After the Assembly had moved out to Monterey for

ten days of training there thousands of requests followed them from people in Hollywood and Los Angeles who wanted to find their way to God.

At each session of the meetings in Monterey some section of life was considered and witnesses were given to show its part in building a new world order. Artists whose lives have been turned over to God had one session. Ruth St. Denis, a dancer, said, "All of the arts must be mobilized for the interpretation of the wisdom of God instead of the follies of man." John Morrison, a Scottish poet, told how MRA had changed his eleven years of pessimism to new life and inspiration. One of Sweden's leading authors, whom he had bitterly criticized not long before had led him to this new life.

Ivan Menzies of the Doyley-Carte Opera Company from the stage of the theatre with his God directed humor is as successful as any evangelist in leading people to Christ. His songs send one into peals of laughter and then while one is off guard he makes a direct MRA hit. When asked the secret of it, he replied, "God inspires them while I am on my knees in Quiet Time." His message is backed up by his wife's presence, whose love and confidence his changed life has won again and restored her to him.

There were those there who have taken responsibility to see that the Movie, the sounding board of the nation be brought under God's direction. "Hollywood's talents," said one, "must be used to dramatize and reach the multitudes with MRA."

Many sessions were taken up with the witnesses showing that God's direction in industry means mutual confidence and trust between employer and employee.

The president of the Farmer's Association of Imperial Valley, and the president of the transport workers' body were led by Irving Phelan to Christ and to reconciliation. The Imperial Valley had been famous for settling its labor disputes with the gun. These two men stood on the platform side by side and told what their change had meant. When the president of the farmers' association had made his first call on the leader of labor he came with a body-guard and himself heavily armed because the man before him had been killed. He met a changed labor leader. The next time he came unarmed and brought only one body-guard. The third time he came he brought his wife and family and went to the labor leader's home to go on a picnic with the family. They now listen to God together over their problems and find it solves them better than guns.

Bill Rowell, representative of 40,000 unemployed of London and a former communist leader, and Miles Phillimore, son of Lord Phillimore, told their story. It was evident as they spoke that a deep bond of affection bound them to each other. "Miles," said Bill, "came to live with me on 'Suicide Street' because he wanted to learn how to atone for the sins of his class and how to bridge the gap between us." Bill refused to believe any capitalist could be sincere and sent him off. But Miles came again and so Bill allowed him to stay. For weeks Miles slept across two chairs in Bill's kitchen because he had no bed for him. When the family was hungry and without food, Miles also went hungry and without food. Bill's baby had died

of starvation. After this he had become a Communist and had taught his children to hate England and her flag. He had trained them to be atheists. Miles' life convinced Bill that the Communist revolution he plotted against the government did not mean a deep enough change. Hating dictators, he himself was, at home, a dictator to his wife and children. When Bill was changed his neighbors, who at first persecuted him for deserting them, finally were captured by the spirit that possesses him. Miles says the work of a statesman seems to be mapped out for him, but he will always need a teammate like Bill to help him understand. Bill expects to stay on in his little slum house in East End, London and work with the people there for the Moral Rearmament of his nation. People now come there from all over to hear about MRA in the place where they used to plot for the over-throw of the government.

The session on idle men and idle money was a picture of both being put to work when God has direction. The Assembly concluded that the world must achieve moral recovery before economic recovery is possible.

Youth predominated in numbers and leadership. Lines from their songs best show the spirit of their lives. "Our passion, The will to fashion a hate-free nation under God." "Youth and faith and daring, Clean drive of a love unsparing." "Stripped of soft protection, That Christ may have full direction, A country's resurrection Flames in the lives of men." They are in dead earnest that Christ should have full direction in their lives for they know unless He soon gains direction of the affairs of nations, they cannot count on many years to live.

The San Francisco World's Fair, with its matchless advertising methods, was given over to the MRA team for one day to call for a world war against selfishness. Treasure Island broadcasting station sent out to the world the same message. As Bunny Austin put it, "God gives, man grabs, civilization groans." But the cure is "new men, new nations, new world."

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## In Remembrance

### MISS MINNIE SHIPLEY

Miss Minnie Shipley of the Honan Mission United Church of Canada, passed away in the Mission Hospital, Changte, July 30, 1939, as a result of typhus fever.

She was born in Ontario, Canada. After graduating from Normal College she spent two years in teaching, and came to China in 1914, under appointment by the Woman's Missionary Society of her church. Nearly all her life in China was spent in Changte (Anyanghsien). Her earlier work was in the country—follow-up work in tent evangelism, teaching illiterate women to read by use of phonetic symbols, and making an impression on the new and growing churches that will long abide. More recently she devoted herself to preparing and inspiring educated leaders for the church, establishing a Book Room where pastors could see and select helpful religious literature and pictures, and actively working for the establishment of "The Christian Home" among church people.

## Correspondence

On board S.S. "President Cleveland"

To the Editor,  
The Chinese Recorder,  
Shanghai, China.

Dear Sir:

After a year of furlough, I have been transferred to the Philippine Islands to serve in Silliman University, located at the town of Dumaguete in the province of Oriental Negros, some 400 miles south of Manila.

My new tasks will not directly deal with the fields of agriculture and rural reconstruction, which have claimed so much of my interest in China, but I hope to make some little contribution toward service to rural people, especially through rural education and the rural church.

Silliman University offers a Master's degree in Education, and has advanced work in certain other fields. All of the teaching is done in English. It is possible that this school may be of some special service to Chinese students wishing to attend an institution outside of China. I can not only speak in general terms at my present stage of acquaintance with the school, but my own interest in anything pertaining to China may be taken for granted.

As I leave the heroic band of China missionaries, it is with a deep sense of gratitude for the many victories of faith, and a conviction that a Divine Hand will continue to guide and strengthen in the midst of the uncertainty and distress of war.

One experience of the year in America stands out with special significance in the light of world events. My main assignment for the year took me into nearly fifty universities or other educational centers. On many occasions I was called upon to meet with

classes in Political Science, or with groups interested in world affairs. The feeling grew upon me that America was ready for a new step in foreign policy. There is a keenness of interest and a breadth and grasp of facts which shows great growth in the past decade. I am speaking, of course, primarily of the students and the university people, who should logically furnish leadership for the future. There is, however, much perplexity as to the concrete form this new interest should take. The isolationists have only a negative policy to offer. It enjoys a certain popularity, but really satisfies no one. Theoretical pacifists were far less in evidence than I had expected, but there is a very deep and widespread distrust of war as being productive of any good.

At the end of the winter, I set down in my own mind, the following essentials of the new policy:

(1) It must be positive and constructive. Non-intervention and isolation are morally bankrupt, and represent a cynical expediency which has no staying power.

(2) It must be in line with American traditions.

(3) It must be in a direction away from war.

(4) It must have a broad enough base to include a majority of the American people—or at least an active and representative leadership from all groups. This is only a matter of practical politics. Extreme proposals are futile, unless there is a chance to win a following rapidly enough to avert catastrophe. On this ground of realism, one must rule out the extreme pacifists. It is one thing to be a pacifist as a Christian missionary or to uphold it as an ideal position, but America is

poles away from pacifism as a national policy. Perhaps it is not Christian enough, but we are thinking of the best that can be done with people as they are. The communists and scattered Fascist groups should be rolled out on the same basis.

In the spring, there was published by Harpers the extraordinary book "Union Now," by Clarence K. Streit. The author is a journalist, who has given careful thought to the question of international relations for a period of years. His proposal is breathtaking in its simplicity. The clue to the present low state of world affairs he finds in exaggerated and narrow nationalism. The logical solution is a World Union. As a practical procedure he suggests outright union of the 15 democracies of the North Atlantic:—The American Union, the United Kingdom, Canada, Australia, New Zealand, South Africa, Ireland, France, Belgium, The Netherlands, Switzerland, and the Scandinavian States. These nations hold common standards of individual liberty. There is no more inherent difficulty in their Federation than was found in the formation of the United States from a group of jealous and suspicious colonies. Furthermore in practically every country you will find a record of Union. In several cases, notably South Africa, Switzerland, Belgium and Canada, there is more than one official language.

While preserving local and regional differences, the Union would have a common citizenship, defense force, customs, currency and communications system.

At first glance, the plan appears fantastic, but it grows upon one with consideration. Referring to my points as listed above, it seems that this comes near to meeting

each item. The possible exception is the fourth. Is a World Union too much in the realm of the ideal to appeal to a substantial group of citizens? The answer is suggested by the enthusiasm which it has already aroused. A national headquarters has sprung up at One, Second St. N. E., in Washington, D.C. "Committees of Correspondence" exist in many of the larger centres. A Bulletin is published monthly. Reports from abroad indicate a hearty reception in other lands.

In his treatises, Mr. Streit deals boldly with such problems as Russia, the South American Republics and colonies. The 15 countries mentioned should represent only a nucleus. Of fundamental importance is the concept of a world union open to any country which will accept the basic principles of individual freedom as embodied in documents as the Bill of Rights, and which has reached certain standards of literary and political stability. The Union is not "agin" anyone since it would have an overwhelming supremacy over any likely combination, it should represent a new stage in international relations. In the hands of narrow-minded leaders it might become a "white-man's Union" for a new imperialism, but the whole spirit of the Union runs counter to this.

The Union, as discussed to date, does not deal specifically with the problems of Eastern Asia, but it could not fail to effect all of international relations. I am sure it will be of interest to such of your readers, as have not yet become acquainted with the proposal.

Very sincerely yours,

A. L. Carson.

August 18, 1939.

## Our Book Table

**THE ECONOMIC AND SOCIAL ENVIRONMENT OF THE YOUNGER CHURCHES** by J. Merle Davis, *The Edinburgh House Press, London, 1939—231 pp.* Price: U.S.\$1.00 Post Paid. (Reduced prices for quantities.)

This is a report of the Department of Social and Economic Research of the International Missionary Council to the Tambaram Meeting, December, 1938, and is the result of a careful first-hand study of the various fields by the author. Good use has been made of the latest materials by others, such as, "A Comprehensive Rural Church Survey for China" by Professor Frank Price and the report on the "Rural Church in the Far East" by Professor Ralph Felton, Christian Mass Movements in India" by Bishop Pickett, the report of the "Fact Finder's Commission on India, Burma and China; Land Utilisation in China" by Professor Lossing Buck and "Economic Survey of Korea" by Edmund de S. Brunner.

This work covers a study of the economic and social environment of the Younger Churches and treats of self-support and Lay Leadership. Special chapters are devoted to Christian Colonies, especially in India, and the problems of the City Church.

One finds in this volume a helpful critique of the whole process of foreign subsidies to the Younger Churches, pointing out the evils arising therefrom and citing illustrations of healthy growth without financial aid. This will serve as a guide in the effort to build up self-support in new projects as well as in the difficult task of shifting from methods of subsidy to methods of complete self-support. Missionaries and national leaders alike need to be conversant with this material in order to eliminate the evils of the past with as little friction as possible and to center attention on the positive aspects of evangelism by missions and national churches alike.

The chapter on Lay Leadership opens up new vistas of what may and should be accomplished by devoted laymen who are constrained by the love of Christ to give voluntary service to the work of the Kingdom of God. The marvelous progress of the work of the Batak Church in Sumatra sponsored and aided by the Rhenish Mission is largely attributed to the efforts of teacher-preachers and other laymen.

A final chapter on "Planning for the Future" gives carefully prepared recommendations for *widening the foundations and strengthening the structure* of the future work of the Church.

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**THE CHURCH OF THE T'ANG DYNASTY** by John Foster. *S.P.C.K., London.* pp. 168  
Price: 4s. net.

The author of this work is now professor of Church History in Selly Oak Colleges, Birmingham. He was formerly on the staff of Canton Christian College where he had first hand contact with the Chinese people and where he gained the conviction that "Christians in China should know the early history of their religion in Asia and be able to fit it into the general course of Church History and into the secular history of China." Western readers are just as much in need of enlightenment regarding this very obscure but exceedingly important part of the history of the progress of the Church in the East.

The first chapter on "The Spread of Christianity Towards China" traces the spread of the Church eastward into Mesopotamia, Syria, Persia, the lands of the Tartars and on into China throughout the early centuries of its history. In the form of Nestorianism it traveled

eastward in close connection with Zoroastrianism and Manichaeanism, so that the oriental had real difficulty to properly distinguish one from the other.

It was the reign of T'ai Tsung (627-649) which opened the way for rapid growth of Christianity in China. Bishop Alopen, as an outstanding pioneer, contributed much to the planting of Christianity in China at this time. During the reign of Kao Tsung, Alopen was made metropolitan and Christianity began its advance from the capital in Chang-an into the provinces.

The varied fortunes of the Church in China during the T'ang Dynasty as the royal patronage increased or decreased are outlined in considerable detail. At times in the height of favor, it would again fall under persecution, alone or along with Buddhism and other sects in general. A chapter on "The Period of Greatest Influence" is followed by one the "Eclipse" due largely to change in political fortunes.

The author besides giving us a carefully documented study of Nestorianism, has also given us an insight into the nature of the Christianity it proclaimed. He tries to correct what he claims to be false impressions regarding the heretical nature of this branch of Christianity. He also gives some light on the Nestorian influences that were absorbed into Buddhism and other religious groups in China.

This work is a real contribution to Church History in the Orient.

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#### THE INTERNATIONAL REVIEW OF MISSIONS, July, 1939.

This issue will be of special interest to workers in China as it contains five articles from the China force, two of which are by Chinese. Dr. T. C. Chao writes on "Revelation" and Dr. C. S. Miao on "The Training of the Ministry in the Younger Churches." Prof. Roderick Scott contributes an article on "A New Missionary Dimension" and Emma W. Wilson one on "Christian Missions and the Unmarried Woman in Chinese Society."

Dr. K. S. Latourette, who might also be claimed by the China force, in an article on "The World Fellowship of Christians and World Peace" sets forth a practical program for the Church in its efforts for world peace. This is followed by a symposium on "The Christian Home" by three writers, one being Helen K. B. Maclean of Mukden. F.R.M.

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#### THE NANKING POPULATION: EMPLOYMENT, EARNINGS AND EXPENDITURES. A survey conducted by Dr. M. S. Bates on behalf of the Nanking International Relief Committee, Winter-Spring, 1939.

This is a careful report on the economic conditions in Nanking subsequent to the tragedy of war. A chapter of general data is followed by chapters on Employment, Earnings and Expenditures, respectively. Appendices and a Descriptive Summary are followed by nine tables with statistical data.

Perhaps the most revealing remark in the Survey is that "Chinese economic life in Nanking is sick indeed." F.R.M.

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*No FRONTIERS, Being the Popular Report of the London Missionary Society for the year 1938-9, edited by Cecil Northcott, M.A. The Livingstone Press, London. 45 pp. Price 3d. net.*

This very interesting popular account of the work of the L.M.S. has a Forward by J. Ernest James, B.D., Chairman of the Congregational

Union of England and Wales. The six chapters, recording in a very interesting way some of the more outstanding features of the years' work, are enlivened by several well chosen illustrations.

Financially the Society "began its year almost free from debt" and was able to "present a balanced statement at the end of the year."

**THE DEFEAT OF WAR, Can Pacifism Achieve It?** by Kenneth Ingram 1939. George Allen and Unwin, London. 130 pp. Price 3s. 6d. net.

All well meaning men desire the defeat of war and ought to be ready to give careful consideration to any proposals that offer any reasonable hope of success.

This book is written from the standpoint of one deeply interested in the political policies in England and their relation to the international situation. The writer, while sympathetic to the pacifist position, does not think that it will work (or work fast enough) in this particular crisis. To him, war is an essential part of a capitalistic system and it can only be abolished when internationalism and a classless society replaces the present capitalistic and intensely nationalistic society.

The first part of this work is devoted to a critique of pacifism. The pacifists are right, the author claims, in their ideology and purposes. But in the realm of practical politics in the present world situation he feels certain that the pacifist policy for England would only give a free hand to the cruelties and aggressions of Fascism and Nazism. He has not the same confidence in the possibilities of non-resistance by military force and the power of good-will that many pacifists have, and he raises the question whether it would not be better to die fighting than to submit to the inhuman treatment which he feels certain would come from political domination by certain powers.

In this discussion of pacifism the author takes issue in an illuminating but not altogether convincing way with Canon Raven, Bertrand Russell, Aldous Huxley and other leading British pacifists. It is interesting to note that in his discussion of Christian pacifism he grants without reservation that Jesus was a pacifist. He says, "The principle of non-violence is so prominent and consistent a feature, both of Christ's teaching and practice, that the case against the non-pacifist appears to be overwhelming."

What then are the author's constructive proposals? They are definitely along the line of the socialist program. But specifically in this emergency he urges for a new Peace Front which will unite, in a new government, labor and all parties willing to cooperate under a socialist administration. He would then immediately dispatch from the British Government to all nations an invitation to all countries to attend a world-conference. This would be accompanied by a declaration on the part of the British Government that under certain conditions it is prepared to place the whole of its colonial possessions under international mandate, thus making available to all nations alike the raw materials and trade interests of such territories. Along with this would go (1) collateral disarmament; (2) the setting up of a new international assembly; (3) the election by this assembly of a court of justice; (4) an appeal tribunal; (5) a pledge to submit disputes to a court of justice; and (6) currency stabilization. If Germany and Italy should join in, that would be most desirable; if not, then those willing to join should proceed anyway.

The critique of pacifism in this book, while it will not be convincing to many, is very stimulating and the proposal to abandon the colonial system has much of challenge in it. We agree that "it deserves to be studied carefully." F.R.M.

CAN CHRISTIANITY WIN? by Arthur Rugh, Association Press, Shanghai, 1939.

201 pp. Cloth bound \$2.00. Paper \$0.60 (Chinese Currency)

This little book contains twelve short sermons which were prepared to meet the difficulties of a modern, youthful, and scientifically-minded audience; but the attendance also of mature minds at the Sunday Services of the Peiping Union Medical College showed that the needs of the older generation were also being met.

Mr. Rugh has made a broad study of young people, among whom he has worked for over forty years. He knows their psychology and their problems, both intellectual and moral, and with a loving sympathy gives the honest seeker a *reasonable* approach to the religion of Jesus as it applies to modern people and can be lived by them.

He touches the core of understanding when he says, "obedience is the key." Jesus said the same thing; and any religious psychologist knows that many difficulties termed intellectual are really moral, and that when the life clears up, understanding follows.

As a Bible student of broad reading Mr. Rugh has added his own touch, a vivid imagination. He has enriched many a narrative by a habit he has of imagining himself present in the setting of Palestine where he has lived and which he knows intimately, and to which he has a gift of transporting his hearers. But perhaps his greatest contribution is the discarding of non-essentials which have grown around doctrines over the centuries, dimming the essentials, and the emphasizing of personal love and loyalty to a magnetic master who can transform life in the modern world. Sarah De Forest Pettus.

THE TRUE INDIA, A Plea For Understanding, by C. F. Andrews, George Allen and Unwin, London, 250 pp. 3s. 6d. net.

It's a bit surprising to find a book written to refute statements in another book written at least ten years before, but this is what the author of The True India has done. He has found that the influence of Miss Mayo's book *Mother India* is still going on. Mr. Andrews has tried to show that Hinduism is not hopelessly sex ridden as Miss Mayo and other writers like her have stated. He has also tried to show that the evils of child marriage are being dealt with, slowly, to be sure, but nevertheless there has been progress. His knowledge of the rural part of India makes it possible for him to write of that best part of Indian life where hard work and poverty make life a bit puritanical.

We may agree with the author that the joint family brings out the virtue of sacrifice but we may not be ready to give it the whole hearted praise Mr. Andrews does.

He does point out clearly past abuses in connection with the status of women and the depressed classes, but he does not blame this all on Hinduism which he claims is being reformed from within.

While much of the book is not new the reader will find it of great interest as it comes from the hand of one who knows more of India than any other European.

**THE MISSIONARY SIGNIFICANCE OF THE LORD'S PRAYER**, by Lee S. Huizenga; published by William B. Erdman's Publishing Company, Grand Rapids, Michigan; pp. 85, Price Gold 0.75.

The author of this excellent little book, in his study of the beautiful model prayer our Lord gave to His disciples, invests it with true missionary significance. The book contains four chapters giving: "The Basis of our Missionary Expansion," "The Method of our Missionary Expansion," the necessity of "Keeping Fit in our Missionary Expansion," and "The Ultimate Aim of our Missionary Expansion," each dealing with a section of the Lord's Prayer. From the first clause of the prayer when we come in worship and adoration to God our Father, to the last doxology of praise for the ultimate triumph of His Kingdom and Glory, Dr. Huizenga seeks to cause God's children to feel the urge to make Christ known, that those in the darkness of sin and unbelief may know God as Father and that His Kingdom may be speedily advanced throughout the world.

J.M.L.

**THE PERSIANS** by Aeschylus, Translated into English rhyming verse with Preface and notes by Gilbert Murray.—George Allen & Unwin, Ltd., London. Price: Cloth 3/-, Paper 2/-.

There is a real stateliness and dignity of style in the translation, and the Notes add much to an understanding of this Greek Tragedy.

**COMMON FOOD FISHES OF SHANGHAI** by Bernard E. Read, The North China Branch of the Royal Asiatic Society, Shanghai. 52 pp. Price: Ch.\$2.00.

In this carefully prepared work will be found pictures of thirty-two species of common food-fishes of the Shanghai area. Both marine and fresh-water fish are included and the scientific and local Chinese names as well as the popular English names are given.

The pictures and brief descriptions will help the reader to identify each species. The Tables, giving vitamen content and food value, will be of value to those who are interested in a more practical way.

Dr. Read of the Henry Lester Institute of Medical Research, Shanghai, has rendered a real service in this work.

**CAMPAINING FOR CHRIST IN CHINA (A Presentation of the Christian Message to a Non-Christian Audience)** by Rev. Geo. A. Hudson, M.A., Th.M. 1939 Christian Literature Society, Shanghai. pp. 101. Price: Chinese \$0.60.

(In America U.S.\$0.40. By special arrangement, available from Educational Secretary, Executive Committee of Foreign Missions, Nashville, Tenn. U.S.A. at U.S.\$0.30.)

There is a common knowledge of Christian truth which may be taken for granted in preaching the Gospel in our own land. This is not true on the Foreign Mission field. Every foreign missionary faces the difficulty of presenting the Christian message to minds steeped in the concepts of non-Christian religions. The very words he must use often convey to his hearers ideas widely differing from the truth he is seeking to state.

Mr. Hudson is China-born, and his intimate knowledge of Chinese though and expression enables him to use Chinese proverbs and illustrations with telling effect. His "Presentation of the Christian Message" has proven very suggestive to me, and will be helpful to all who are interested in heralding the Christian Gospel. Mr. Hudson's marked success in a long series of evangelistic campaigns in China has proven

the effectiveness of his message. I can cordially recommend this statement of it. Lacy I. Moffett.

**STRONG MEAT** by Dorothy L. Sayers, Hodder and Stoughton, Ltd., London, 1939. 44 pp. Price: 6d net.

That this little booklet is well named the following quotation will indicate:

"Except ye become as little children," except you wake up on your fiftieth birthday with the same forward-looking excitement and interest in life that you enjoyed when you were five, "Ye cannot see the Kingdom of God."

The second part on "The Dogma is the Drama" is also *Strong Meat*. Clothed in the form of questions and answers, it is in a very real sense a debunking of some popular misconceptions about Christian truth.

"Let us, in Heaven's name, drag out the Divine Drama from under the dreadful accumulation of slip-shod thinking and trashy sentiment heaped upon it, and set it on an open stage to startle the world into some sort of vigorous reaction." F.R.M.

**WORLD DOMINION**, VOL. XVII, No. 3, July 1939, *World Dominion Press, London and New York*. Price: 1/-.

The Editorial in this issue is entitled "Talks on Tambaram." This is followed by three articles on the religious conditions in Spain, several smaller European countries, West Africa, Turkey, Arabia and Brazil.

Dr. William Axling contributes an article on "Control of Religious Organizations in Japan," and Alex. McLeish one on "Unoccupied Areas of the World."

**THE ROUND TABLE**, No. 115, June, 1939, *MacMillan, & Co., London*. Price: 5/-.

This issue deals with a variety of live topics, especially relating to the European situation and Palestine.

An article on The Defence of the Netherland Indies treats in a very enlightening way "The Strength and Weakness of Japan" in the Pacific.

A final article is on British shipping in the Orient.

## Educational News

**Five Universities in One Campus:**—That five Universities can exist within one campus and peace be maintained is surely an indication of Christian generosity and forbearance. Yet that is what is happening on the campus of the West China Union University. Of the migrating Universities Cheeloo alone has merged its identity for all internal administration, and that plan has proved its efficacy during the past eight

teen months. As the days go by and the University Cabinet deals with its problems one by one there is increasingly a tendency to treat the five Universities as one and that is the inevitable trend. For the war may continue for years and co-operation must lead to unity. And with a unified staff and unified policy West China Union University will be the biggest cultural institution with a Christian background the orient

has ever seen. This war has been creative in many ways but in no way more so than in its emphasis on higher education, and in this our Christian Universities are playing a worthy part.

Chengtu is the place for reconstruction. A new city is springing up near the University Campus and the University itself is growing fast. The main hospital is being erected under the superintendence of Mr. Small. Funds for a new Chemistry building have been provided from Emergency funds contributed in America. In co-operation with the Bureaux of Education and Reconstruction, plans are being made for the extension of the experimental tannery in order that foremen, technicians and leather chemists may be trained. And the new dairy barn to house Madame Chiang Kai-shek's prize cattle is completed. This herd is being cared for by the University Agricultural Division.

The Women's College of the West China Union University is celebrating its fifteenth anniversary this month. During the last ten years over one hundred students have graduated.

The Women's College has invited Miss Liao Hung-Ying, graduate of Somerville College, Oxford, to join its staff. Miss Liao is the first Chinese woman to become a member of the Women's College Board by virtue of her own right as a qualified teacher of full standing on the University staff. This appointment has been made possible through the assistance of the Friends Service Council.

The growth of the Women's College has made it necessary to seek funds for dormitory and other buildings and an appeal is made for £3,000 as a first instalment.

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**Personal Problems of Students at Hua Chung College:**—I was the

more impressed by the good work done as I learned more about the personal problems of some of my best students. There were two young men in my Freshman class in English literature whose work was unfailingly excellent and who did not miss a session of the class. At the end of the semester first one and then the other came to say good-bye to me. I found out that one had worked in the Changsha Y.M.C.A. for three years after graduating from Yale-in-China in order to save money for his college expenses. He entered Hua Chung last fall feeling confident of his four years course and a degree at the end, but the Changsha fire had come in November in which terrible conflagration his family had lost everything and had been forced to take refuge on a small ancestral farm east of the city. "What else can I do but go to them and help in any way I can?"

The other had been the spoiled, adored only son of a rich Cantonese family. He had first entered Hua Chung in September, 1937, sent to Wuchang because of its supposed safety. He had hated the plain living and hadn't cared too much for the high thinking, since it was expressed in Mandarin—a foreign language to him. He seized the first opportunity to leave the college and return to Canton. The ensuing months of the war taught him many lessons. He re-entered Hua Chung last fall with a new purpose and a fixed determination. "Now", he said, "I must find work as soon as possible. I have heard nothing from my family since the fall of Canton and our property was all in one of the burned sections."

Yesterday I met one of our seniors on the street: he was carrying a big bundle in a sheet slung over one shoulder and in the other hand a guitar. I looked my surprise and with a smile he said, "I have been at a fair over

in the Municipal Park trying to sell these things to get money to go on to Yunnan with the college, but no one wanted to buy." This student comes from a well-to-do family and has always had enough of everything until the evacuation of Wuhan cut him off from his family. These three instances could be matched by every member of the faculty, for nearly all our students have been under great emotional strain and financial distress since coming to Kweilin. However, as I said, nearly all of them finished the semester triumphantly, and the semester closed on the scheduled day, February 2nd.

We shall not soon forget that last Chapel service there. The gaunt empty shelves, the shadowy corners which the electric lights didn't reach, the plain, pine tables, the tired girls slipping quietly in the brawny Physical Director and a number of upper class men who came late in their working clothes with sleeves rolled up and sweat-streaked faces, the poignancy of feeling in prayers and hymns, the manly words spoken by a Senior, but least of all shall we forget the valedictory address of President Wei in which he reminded us that Hua Chung is neither his nor ours, but God's. We came away feeling a new consecration to the work in which we are privileged to have a small part.

Early the next morning two trucks piled high with suit-cases and rolls of bedding with our girl-students gaily perched aloft started on the long journey to the border of French Indo-China where they will entrain for Hanoi and thence proceed to Kunming to await the arrival of the rest of the college.

Thus ends this episode in this one of China's many peripatetic institutions. "To-morrow to fresh fields and pastures new." Feb. 11, 1939. (From an account by Mrs. E. P. Miller).

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**Generosity of the Hong Kong University to Lingnan University:**—But what of the students and others on their way to Hong Kong. They traveled via Macao to Hong Kong and arriving there made an appeal to the Hong Kong University. The response was a most generous one which was accepted immediately by the Lingnan refugees. A Central Office was provided. Fourteen classrooms were made available between the hours of 5.30 and 9.30 p.m. The main Library was made free to students in the afternoons and to the staff at all times. Space was provided for Lingnan's own collection of books. Laboratories for Civil Engineering and for advance courses in Biology were provided. The use of the Students Union Building and the use of the Auditorium and Chapel were granted on certain days. The authorities of Lingnan are full of praise for the hospitable way in which the Hong Kong University opened its doors to receive them.

As no hostel accommodation was available students found accommodation for themselves and by November 12th five hundred and thirty recommenced work which had been broken by the flight from Canton. In order to supplement the accommodation provided, flats have been rented and equipped by the transportation of material from the Lingnan Campus at Canton.

It is worthy of note that the financial grants which have been given in the past by the Chinese Ministry of Education as well as by the Kwangtung Provincial Government have been continued. (Christian Universities of China Bulletin, June-July, 1939).

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#### CHEELOO'S FIVE SPECIAL COURSES FOR NEXT AUTUMN

##### 1. Nursing. (four years)

The addition of half a year to the old course will allow for a better first year grounding in basic sciences. After a two-

months preliminary course in practical nursing the following summer, the students will complete their theoretical and practical training in the University Hospital.

#### 2. Hospital Laboratory Technique. (three years)

The former one-year course was quite inadequate to equip hospital technicians capable of solving their own problems in their future hospital laboratories. The new course devotes the first year to general ground-work in the sciences, the second year to special sciences, and the third to practice in all branches of clinical laboratory work in the University Hospital.

#### 3. Medical Social Case Work. (three years)

Social Case Work, now recognised as a profession, has no schools in N. China training recruits for its ranks. Cheeloo has hitherto given a year of supervised practice to college graduates before recognising them as regular social case workers. The new course will provide a general foundation in theory, with a small amount of practice, in the first two years. The third year will consist almost wholly of practice in connection with the University Hospital's Social Service Department.

#### 4. Soil Science and Agricultural Sanitation. (three years)

The inauguration of this course is a natural development from the research work in soils and fertilisers conducted by our Biology Department. The three years will be devoted to study of the technical sciences concerned, with a summer of practice on the University's Experimental Farm. The course should train extension agents in soil and fertiliser problems, and, in the field of public health, sanitary inspectors and laboratory workers.

#### 5. Home Economics. (three years)

This course is designed to train

domestic science specialists for service in schools, church, and community. Those who wish to take up this work but cannot afford a full four-year college course, will obtain in these years a general grounding in the related sciences and a study of the various problems of the home and family, together with a summer of practical training. (Cheeloo Monthly Bulletin, June 26, 1939).

#### Nursing Graduation Exercises:

—The situation presents demands on the nursing profession as a whole and on the individual nurse. The Nursing Association of China has made great advances since 1915, when it had three members only, to 1938 when its enrolment was 6,558. In 1922 the Association became the nineteenth member of the International Nursing Association which now includes forty countries. Despite this advance however, the situation in China is still very grave. In 1937 there were 6,128 hospitals in the U.S.A., but only 237 in China to serve her much larger population. In the same year China's Nursing Schools numbered a meagre 174, compared to America's 1,456. There is one nurse to every 276 persons in New Zealand, one to every 416 in U.S.A. but in China one nurse per population of 60,994. (Cheeloo Monthly Bulletin, June 26, 1939).

#### COLLEGE OF AGRICULTURE AND FORESTRY, UNIVERSITY OF NANKING (Now in Chengtu)

**China Foundation Renews Grant For Ninth Year:**—The China Foundation is continuing its support of the rice disease investigations for the ninth year with a grant of \$7,000 Chinese currency. The College is very grateful for this assistance which has enabled the Plant Pathology Division to build up a fairly well-equipped laboratory for plant disease studies.

Varietal tests on the resistance to *Helminthosporium* proved 21 varieties out of 495 to be strongly resistant. Studies on the morphology of sclerotia found on rice have been completed and pathogenicity tests are in progress. Studies on the mode of infection of two smuts are also well under way.

**Land Classification and Soil Surveys in Szechwan:**—The Department of Agricultural Economics has been cooperating with the Szechwan Provincial Government on land classification and soil surveys in 10 hsien, and this program is now being extended to include 20 additional hsien. Twenty-one surveyors, at present being trained at Pihsien, are to be supplied by the Government. The Department will provide three survey directors, probably from among the new graduates. The cost of the survey will be met by the Government but the salaries of the directors will be paid by the Department. Cost of soil analyses will be shared equally by Government and Department.

**Cooperative Storage and Marketing of Sweet Oranges at Chiangtsing:**—The citrus fruit storage and marketing project at Chiangtsing financed by the Farm Credit Administration Bureau, with technical assistance from our Department of Horticulture, was carried on by the organization of a co-operative among citrus growers at Chiangtsing. Storage quarters were built with funds provided by the Bureau and 120,000 pieces of fruit were stored for four months with periodic inspections. The total loss was 17 percent from disease and theft.

The market price after storage was approximately three times the price at the time of picking. Sixty percent of the profit was distributed among the members of the cooperative while the remaining 40 percent was set aside for a similar cooperative in the future.

Prof. S. S. Chen who was in charge of the project has returned to the College with the experimental data and records for future reference. As a further record of the work, we have an educational moving picture of the picking, grading, packing and storage of fruit taken by the Science College of the University.

**Reorganization of Departments of Botany and Rural Education:**—In compliance with instructions issued by the Ministry of Education of the National Government, the Department of Botany has been changed to the "Department of Applied Biology," including the Divisions of Botany, Economic Entomology and Plant Pathology; while the Department of Rural Education is now to be known as the "Department of Agricultural Education, including Divisions of Teacher Training and Supervision of Secondary Schools in Agriculture. This is the first Department of Agricultural Education to be set up in any university in China.

**Mushroom Culture:**—The mushroom culture studies will be continued next year with a renewal of the grant from the National Agricultural Research Bureau. Experiments during the past year have shown that the "coin" mushroom which has a high food value can be successfully grown in sawdust during the winter months when fresh mushrooms are very scarce. Sawdust from "shamu" (*Cunninghamia*) and "nanmu" (*Phoebe*) has been found most successful for this purpose. A comprehensive survey on edible mushrooms grown in southern Szechwan, Kweichow, Kwangsi and Yunnan is now in progress. The exchange of spawn of precious strains of edible mushrooms has been made with workers in other parts of the country as well as in England and France. (Agriculture and Forestry Notes, July, 1939).

**William Nast Academy in West China:**—William Nast Academy, with a continuous history of nearly sixty years in Kiukiang, took its first trip and moved like many other schools to West China. Due to congestion in transportation we had to leave everything behind. With us we have brought the legal status and the spiritual tradition of the school—thus symbolizing our faith in man and in God.

Nearly all our old teachers, with many difficulties, filtered through the war area to continue their service with us; and one-fourth of the old students also trekked the long distance to join their Alma Mater in this far western province.

Through the courtesy of our fellow Methodists in West China, we have been able to find for our school a suitable location about forty miles from Chungking, accessible by bus service on the main highway between Chungking and Chengtu.

We found four buildings on the campus: a chapel, a girls' dormitory and two classroom buildings. Besides these there is a large temple across the street from our main entrance which we have rented for a boys' dormitory and dining hall—a Christian institution housed in a temple. This year we have erected two more simple buildings at a cost of \$350 U.S. currency. So altogether there are now seven buildings at our disposal. The campus is only about one-seventh the size of our beautiful Kiukiang location. But we thank God and these friends for this temporary shelter where we can continue to carry on our Christian service for the youth of our country.

The spirit of the school is excellent. It is amazing the way that our students and faculty have adjusted themselves to all the conditions here. We found no equipment, but we made rough benches, tables and bamboo cots to use during our exile here. All

of our teachers are on greatly reduced salaries in order to keep within the budget, even though the cost of living has greatly increased. (The China Christian Advocate, August 1939).

**Religious Education in Fukien's Hinterland:**—Another enterprising young pastor, Wong Cung Heuk, at A Seng Kang in the Yen-ping Conference was greeted on his first Sunday in the parish four years ago by 3 or 4 members in the regular service held in a tumble-down Chinese house. Today there are more than 160 regular members worshipping in a new church built with their own hands and largely from local funds. On Easter and the Sunday following when I worshipped with them there were about 120 persons at the regular church service 110 at Sunday School, and more than 100 at the Easter afternoon Praise Service, in which everyone had a share as the pastor wove solos, group songs, congregational singing, and prayer together with Easter scripture.

They have a nine-class Sunday School with every teacher and officer an ordinary lay man or woman. On the next Sunday the five women each taught her first Sunday School class as efficiently and naturally as if she had always taught. The Sunday School offering that day—their first attempt—was seventy cents; and their regular church offering, the second of the kind, was one dollar and three cents, while the offering for the poor was one dollar. With "church cows," land farmed by the young men of the church, "church chickens," Sunday offerings, and contributions of members, this parish will be self-supporting within four years. Under present leadership it is already 85% literate and plans are made for an entirely literate membership by 1941—an unusual situation in any church, large or small.

It is thrilling to see these young people assuming responsibility in their home churches. And to hear the "church chickens" crow and cackle about the chancel of a rural church during a very helpful dedication service, not only doesn't disturb my sense of the fitness of things, but rather makes my heart sing. One young widow, who in all her life had been able to give

only forty cents to her church, this year gave two fat chickens, the equivalent of more than two dollars in money. She said, "Sometimes I gave them some of my own food, for I wanted them to be nice and fat, the best that I could give to God," and her face shone with the joy of giving. (The China Christian Advocate, July, 1939).

## The Present Situation

### A STATEMENT FROM THE WORLD CONFERENCE OF CHRISTIAN YOUTH. AMSTERDAM, 1939\*

We are fifteen hundred delegates from over seventy peoples. We are divided in national allegiance, we are separated by denominational and confessional barriers, we are members of different Christian organizations, we are drawn from every walk of life. And yet we are here together because we belong together as those who have one Calling and acknowledge one Lord. It is He who draws us together, and it is by Him that we have been held together these ten days.

We came in hope believing in the power of Christ to be victorious over the things which separate us. He has not disappointed us. We have seen that where we subject ourselves to His will, He is victorious over our differences.

We know that we have met at a time of acute international conflict, and we are grateful to God that it has been possible for us to meet at all. As we have talked together we have become aware how often we have put our national loyalties before our allegiance to God. We have seen that when the Church becomes fully the fellowship of those who seek first the Kingdom of God, it is the hope of the world.

We believe that a truly just and ordered society will only be built by those who have surrendered their wills to God, who seek to clarify their vision, and who train and discipline themselves to live every day as members of the Christian community. We have been sensitive to our lack of knowledge of the nature of the pressing problems of modern society, and believe that we are called upon to set ourselves the task of studying these problems and of working out the positive implications of the Christian faith in this setting.

We affirm the task of the Church to proclaim the truth as it is made known in Jesus Christ and experienced in the life of the Christian community, and to test all human systems and institutions in the light of this truth. We realize that if we live up to this calling, we will enter into conflict with the world just as some, who belong to our fellowship, have already had to pay high prices for their loyalty to Christ.

\*Note: This statement was drawn up by the daily chairmen of the Conference on the basis of many conversations with delegates and leaders, and read to the Conference on the last day. It should be read in connection with the Impressions from the Sections which discussed the problems of the Christian attitude and Christian action in the various areas of life.

We pledge ourselves and those whom we represent to work for peace and justice in all social and international relationships. In war, conflict or persecution we must strengthen one another and preserve our Christian unity unbroken.

Characteristic of this time in which we meet is not only the fact of international tension and social unrest, but also the fact of a rising ecumenical consciousness. The nations and peoples of the world are drifting apart, the churches are coming together. There is a growing conviction of the essential togetherness of all Christians. Our Conference takes its place in the line of a great succession of world gatherings and we are ambitious to add to the momentum of this quest for Christian unity.

At this Conference we have not only discovered fellow Christians, but also fellow Churches with our own. In common worship through the services of different traditions, to a degree which has never been achieved before, we have seen of each others faith, shared in each others riches, and understood together more deeply the fulness of the stature of Christ. We look forward to the time when the Church in every land will bring its own peculiar gifts to the worship of the One Lord.

We believe that the different churches need each other. A great responsibility rests, therefore, on us to seek opportunity in our own countries and in the places where we live for closer cooperation in work and for larger sharing in worship with our fellow Christians. The world needs a united Church. We must be one that the world may believe. The world will not wait while we argue, neither will God have us ask Him to achieve by miracle what we are unwilling to work for ourselves.

Many of us have been puzzled and distressed about our separation at the table of our Lord. While we rejoice that He has come to all of us through the Sacrament, we cannot believe that these divisions in the most central act of our worship must of necessity persist. We affirm our faith that it is in the purpose of God that Christ shall be Victor here likewise.

We believe that those who planned this Conference were guided by God when they placed Bible Study in such a central place. Many of us have discovered the Bible afresh and in so far as we have allowed God to speak to us, He has become a living God, declaring a living message for our own lives and our generation. We confess, however, to our humiliation, that our study has revealed considerable unfamiliarity with the Bible.

Is it not due to this that we are not clear and articulate about the fundamentals of our faith and do not take a definite stand in relation to the many conflicting ideologies and blind faiths which find so many followers among youth? Therefore we summon ourselves and our fellow Christians to consecrated and intelligent study of the Bible, to hear in it the word of life which Christ speaks to us.

We have also found that there is much confusion among us as to the relation of the message of the Bible to the decisions which we must take as youth today. We have come to see that the Bible has far more light to shed on these problems than we knew, and so we desire to explore its wealth with far greater eagerness. We are also convinced that real Bible Study must lead to definite choices and decisions in all areas of life. To listen to God means to obey Him.

As we now return to our different lands and to our different callings within the one Church of Christ, we do so with the conviction that the adventure of cooperation and fellowship which we have been led to must

be faithfully carried on. This world gathering marks the beginning of an ever widening task. We face this task realizing that in Christ is our strength. "The people who do know their God shall be strong and do exploits."

#### Latest Registration Figures by Countries at the Amsterdam Conference.

Angola 1; Argentina 7; Australia 28; Belgian Congo 13; Belgium 17; Bohemia-Moravia 5; Brazil 3; Bulgaria 21; Burma 1; Cameroons 4; Canada 57; Chile 2; China 27; Denmark 39; Dutch East Indies 12; Egypt 3; Estonia 11; Finland 18; France 58; French North Africa 5; Gambia 2; Gold Coast 5; Great Britain 200; Hawaii 8; Holland 82; Hungary 25; Iceland 1; India 32; Iraq 1; Iran 1; Ireland 4; Italy 4; Ivory Coast 1; Japan 23; Kenya 1; Latvia 11; Lithuania 2; Liberia 3; Madagascar 2; Mauritius 1; Malaya 4; New Zealand 19; Nigeria 3; Norway 25; Nyassaland 1; Palestine 5; Peru 3; Philippine Islands 1; Poland 4; Porto Rico 1; Portugal 2; Roumania 16; Russia (in exile) 18; Siam 2; Sierra Leon 1; Slovakia 2; South Africa 12; Sweden 63; Switzerland 71; Syria 1; Transjordania 1; Uruguay 3; United States of America 328; West Indies 3; Yugoslavia 20. Totals: 65 countries; 1338 official delegates. Official delegates from Geneva not included in the Swiss group number 37. With official visitors numbering approximately 400, the total Conference membership totals 1775.

The leader of the American delegation reports that 39 States and Washington D.C. are represented in the American delegates to the Conference.

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#### PEACE AND WAR\*

Young people of the East are oftentimes puzzled by the almost non-understandable fact about peace and war because there have been many talks about peace, and all the people in the world are praying for peace, yet the international situation is becoming worse as the time goes by and the unexpected war has come into existence here and there.

The huge slaughtering began from the East and then moved on to the West. It was extended from small spots to large areas. And now its menace spreads all over the world. It is even more difficult for them to understand that the Christian Nations or States are not always sticking to their Christian truth. They are likely not upholding the Christian justice and righteousness and the benefit of the whole mankind, but rather their own interests in terms of advantages and disadvantages. Although they are able to stop the slaughtering with peaceful means within a short time, yet they do not seem to be willing to take that stand, but rather be directly or indirectly the partners of the responsible parties for the slaughtering. And moreover, some of the Christian nations have been or are on the actual scenes of the tragedy and they are uniting themselves with non-Christian forces, and race with full speed to the destruction of culture and humanity. This naturally leads us to the question: Why is it so? What is the fundamental trouble of peace? and What are the essential causes of war?

The great saying of our Lord, according to the Gospel of St. John, Chapter 14, Verse 6, is read thus: "I am the Way, the Truth, and the Life." What is the real meaning of it? Does it have anything to do with our

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\*This address by Mr. George Y. H. Geng, a representative of the Church in Christ in China was delivered in Geneva to a Committee of the World Alliance of International Friendship through the Churches.

present problems? Yes, I do feel so! It is the very way and truth and life that we are lacking today and if we do want to get rid of war fundamentally and to preserve peace permanently, these are the very things that we must gain and grasp!

Then, let us ask again: What kind of way is the Lord's way? What kind of truth is the Lord's truth? and What kind of life is the Lord's life?

From the life and teachings of our Lord, it seems to me that His way is the way of love and service and sacrifice. His truth is the truth that recognises the value of, and the respect for, the individual, regardless of his racial, political, economical, social, cultural and sexual distinctions; and also the will of God for each individual, group of individuals, and group of groups such as Nation and State and the whole world, and moreover the faith in God's will and the foundations of justice and righteousness. And His life is the life that centres not on oneself, but on the great plan of God, the Father.

The way that we have today, is not love but hatred, not service but utilisation, and not sacrifice but speculation. The truth that we have today is not the value of each individual and group, but the supremacy and holiness of one over the other, and it is not the will of GOD that matters but the will of *Man* which is considered arbitrarily as the will of God, while actually it is nothing but one's own ambition and lust; and it is not justice and righteousness, the foundation of mutual understanding and relationship, but force and domination. And the life that we have today is not God-centred, but centred on "self" or "Ego," small as individual and big as State, which has unfortunately become the God that many people and States are worshipping.

How could one imagine that there would be peace in such a world? As long as the present world is like that, war is inevitable, and peace can never be realised. Now, what are we going to do about it? As a Christian organisation working for peace in the field, the World Alliance really has tremendous contributions to make! Let me now share with you some of my convictions.

If we should deal with war and peace at all, there are at least three important things to be seriously considered: first of all, the question of preventing war or preserving peace; secondly, actual dealing with war if peace cannot be preserved or war is actually being carried on; and, thirdly, the settlement of the war in existence or of the war that is probable in the near future. From one of the documents that I have, I learned that the best work of the Alliance is rather preventive than curative. It is very true, and we are greatly indebted to the World Alliance for the splendid work done so far. However, I feel that circumstances have made it necessary for us to do some curative work, which should be done right away and with our major effort, if not the whole. Those who are placed in the situation that war is in existence, and those who are to be forced into war very soon, should first of all examine themselves very carefully and see whether or not their fighting is justifiable. If it is, they should participate actively for the cause in the various lines of services and they should—most important of all—preach the Lord's truth, which is based on the value of the individual, the will of God and the foundation of justice and righteousness, so that all the people, especially the leading figures of the world today, would crucify their "EGO" with the Lord and acquire His life centred on God rather than man, and thereby they may take the Lord's way of love, truth and sacrifice. On the other hand, if their fighting is not justifiable, they should certainly still preach the truth, the life, and the way of our

Lord, and they should, moreover, stand courageously against the great evils of war at any cost. This is the meaning of the Cross!

As to the settlement of war, I venture to say no matter which party should win the victory, terms of peace must be based on justice and righteousness absolutely. Unless this aim is obtained, no satisfactory settlement can be achieved and permanent peace can never be established. I wonder if we have made any effort along this line at all. The last Great War has given us enough teachings in this respect. May we not take these points into consideration and make them our unique message to proclaim and our immediate objective to work at? Many of your young brothers and sisters, especially those who are in the East, will look upon you with great hope and will join with you in their prayers for the success of the Alliance in the future!

### SPECIAL FRUITS OF THE SPIRIT IN THE FENCHOW FIELD

I have finished reading the detailed report in Chinese of the Evangelistic experiment conducted by Fenchow Evangelistic leaders during the period May 8 to June 13 in five rural churches. Today I want to make available in English for interested friends the gist of the Chinese Report.

#### 1. Preliminary Planning.

In March, at the Annual Meeting of the Fenchow Association of Churches it was voted that a Traveling Evangelistic Team should be organized to visit the rural churches to conduct a constructive evangelistic campaign. A general committee was formed consisting of the members of the Bible School Faculty, the Evangelistic Committee and the Evangelistic Cabinet of Supervisors. This committee met, discussed general plans and appointed a smaller committee of seven members to make detailed plans and to arrange for the preparation of tracts, posters, church work programs, an outline of faith, a constitution for the local church organization and other miscellaneous evangelistic helps. The smaller committee met, performed its duties as mentioned above, picked out five churches to be visited and set definite dates. After the general committee had accepted the work of the Committee of Seven, executive wheels were put in motion and the project carried out with great satisfaction on the part of all concerned.

#### 2. Materials Prepared.

An Outline of Religious Faith

A Chart of New Life Habits

One Win One Evangelistic Campaign Suggestions

Prayer and Devotional Helps

Tract on Stewardship and Church Self-support

A Local Church Model Constitution

Rural Songs and Hymns

A Summary of the "Felton Report"

Health Posters

Cartoons and Slogans

A Handbook for Members of the Evangelistic Team.

A Collection of Books and Pamphlets for Church Members to read

Chinese Musical Instruments

A large Kerosene Pressure Lamp

An Accordion

A Microscope (magnified 80 times)

**3. Methods of Work Used.**

Morning and Evening Devotional Meetings  
 Services of Worship  
 Discussion Classes  
 Testimonial Meetings  
 Practice in singing religious Hymns and rural songs  
 Lectures on Special subjects  
 Instructional Classes for Church members  
 Separate Women's Meetings  
 Special Children's Meetings, Story-telling, games, etc.  
 Personal Conferences  
 Calls on Church Members in their homes  
 Cottage meetings in Village homes  
 Hanging of Wall Charts, Posters, Cartoons, etc.  
 Clinics for the sick  
 Dramatics-Bible Stories and Counter-Superstition Subjects  
 Music from Chinese wind and string instruments  
 Personal inspection of disease bearing insects through microscope

**4. Dates and Places.**

A semi-circle of five churches, each within ten miles of Fenchow was chosen as the field of endeavor.

Four outlying preaching points belonging to three of the local churches were also visited for a day each by certain members of the Team. The program varied somewhat to meet the particular situation and needs of each church. The Team proceeded to each church on Monday morning and stayed through Sunday night.

**A. A Typical Daily Schedule**

6:00 A.M.	Rise.
6:30 "	Devotions.
7:30 "	Post pictures, slogans, charts etc. related to the day's program.
8:00 "	Breakfast.
9:30 "	Singing Class.
10:30 "	Health or Sanitation Talk.
11:30 "	Chinese Instrumental Music.
12:00 "	Address on Home Educational Problems.
1:00 P.M.	Dinner.
2:00 "	Rest. Meditation. Preparation. Personal Conferences.
3:00 "	Singing Class.
4:00 "	Public Lecture on Religious Subjects.
5:00 "	Methods of Rural Recreation demonstrated. Medical Clinic.
6:30 "	Supper.
7:30 "	Discussion Meeting for Church Members.
10:00 "	Retire.

**6. Discussion Results in Terms of Church Aims.**

(Decisions made at one or more of the five churches)

1. Attend a worship service each of the fifty-two Sundays a year.
2. Make a wall chart on which to record church attendance.
3. Hold Communion Services four times a year instead of once or twice as heretofore.
4. Hold Wednesday night prayer meetings.
5. Hold Special Thanksgiving and Harvest Day Celebration with gifts on the 15th of the 8th month, Chinese Calendar.

6. A Special Children's Day on April 4th each year.
7. Hold other appropriate Special Memorial and Anniversary Services.
8. A month of intensive Bible Study ending up with Christmas.
9. Raise the standard of Sunday School, Lay Training Class and Daily Vacation Bible School.
10. More emphasis on the observance of the Week of Evangelism.
11. Emphasize more cottage prayer meetings for women.
12. Develop Bible Story dramatics as talents of local groups permit.
13. Hold a fair for farm products and home industries each fall.
14. Observe Christian Home Week each Autumn.
15. Do practical cooperative buying as a church group.
16. Pay special attention to wholesome Christian recreation during the New Year Festival Season.
17. Special House cleaning day and Inspection of all homes on Dec. 23rd.
18. Work for village literacy.
19. Cooperate in Traveling Library plans.
20. Stress practical agricultural improvement.
21. Try to develop satisfactory home spare time industries.
22. Create and conduct a "wall newspaper" as a service to the community.
23. Conduct anti-opium, anti-morphine and anti-heroin Campaigns.
24. Conduct anti-gambling agitation.
25. Observe Arbor Day with tree planting.
26. Co-operate with and help organize local non-church constructive groups.
27. Establish a church Budget, Canvass and Audit system.
28. Take regular Sunday Collections to develop giving habits.
29. Organize a committee to plan and execute an adequate church program.
30. Stress personal evangelism and the "One-Win-One Campaign."

#### 7. Some General Remarks.

Some new trends of thinking on the part of the church members and evangelists are definitely observable in the reactions, comments and changed attitudes of many as a result of this special evangelistic effort.

1. Several disgruntled church members in one church who aimed to "get even" by trying to *undermine the work of the evangelist* who disapproved of their wrong habits and attitudes were led to a new conception of the church and proper conduct for church members. Some were really converted in a fine sense and are now cooperative rather than rebellious.

2. In all of the five churches the women gained a new appreciation of the importance of being able to read in order to grow in Christian understanding. When trying to learn to sing in groups they felt keenly the handicap of not being able to read the songs. They have been spurred to new efforts to learn to read in order to sing and read their Bibles.

3. Many men in the churches visited realized in new ways what a responsibility rests upon the laymen. They had previously looked upon the church as a place to *get something* (usually for nothing). Now they see the church as a center in which and from which they can *give something*. Stewardship and Self-support mean much more to them now. The men in one group were especially penetrating in their comments and discussions. In essence they said, "Christianity concerns the whole life of the whole man and society. Each church member should *use* all of his talents to the utmost to advance the spread of Christian life through

an active church program." They want to aid the evangelists more efficiently.

4. The church women had not previously considered how important to life is the solving of Public Health problems. Now they have seen in vivid fashion the importance of personal and public sanitation and the prevention of infectious and contagious diseases.

5. The men and women evangelists see more clearly the ways in which they can improve the training given to men and women church members. Before they visualized too much the difficulties of improving the faith and conduct of the church members. Now they see more definitely ways of raising spiritual living to new levels. They have found new standards against which to measure their own efficiency in training church members. It is a great boost to them to note the new understanding their church members have gained of the scope and purpose of the work program of the church.

6. This Campaign has meant a great deal to the individual Team Members who have returned to their normal routine with a new understanding of present rural life problems; with a new appreciation of the genuine eagerness of the church members to be useful and to improve their standards of living as pertains to their religious life and expression in terms of correct influence upon others; with the satisfaction of knowing they have had a part in opening the ears of the "deaf" and the eyes of the "blind" and in opening minds to new avenues of thinking and to new approaches to "life more abundant"; and with a new hope in the future of the rural church in this area as it travels toward self-expression, self-support and self-propagation.

#### 8. Concluding Comments.

This evangelistic project just described was a new experiment in the Fenchow field, in response to a need apparent to all who were at all familiar with the rural churches. In view of the general uncertainties which comprise the present period of military occupation we were all genuinely surprised that we were able to carry through to such a gratifying conclusion this evangelistic team effort.

We are not sitting back and musing over the grand results. During the three-day Retreat just participated in by the station evangelistic leaders and Team members, follow-up measures were discussed and we are devising ways and means of conserving the gains just made and of going forward to more advanced positions in the continuing campaign to Christianize the entire Fenchow field.

One final comment. One phase of this experiment which appealed to me this time is that the stimulus for and carrying through of this Team effort came from and through the local Chinese church workers and church members. It was not something suggested or imposed by the present reporter in his capacity of General Evangelistic Supervisor. Its successful fruition is due to the splendid spirit of unity and cooperation which exists today throughout the various institutions which make up the Fenchow Station of the American Board Mission. Enthusiastically submitted, Harold S. Matthews.

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#### TO-DAY IN SIANFU

We have five Bible-classes each week—one on Tuesday evenings for business men and merchants, when we study John's Gospel; one on Wednesday evenings, when we study the "Parables of Jesus"—this is

for railway, post office, bank clerks and journalists; two on Saturday evenings for two separate groups who are studying "The meaning of Christian discipleship"; the fifth on Sunday morning for our hospital nurses, when we study Luke's Gospel. There is a keen spirit at all these Bible classes, and it is inspiring to be able to expound the Bible and bring its Living Message to these hundred young people each week. By this means the faith of many is strengthened, and some are coming into touch with the Living Christ.

Missionary life is gloriously worth while even in a bombed city so long as souls are saved and the Church of Christ built up.

Besides the Bible teaching work and personal evangelism in the city there is a mighty work of the Spirit going on in the country churches. Here the harvest is plenteous but the labourers are few. Yet at a meeting of our Church Council in January it was decided to launch a Spring Evangelistic Campaign throughout all the churches in city and country. This, too, has been carried out, and abundantly blessed by God.

We started with a day of spiritual preparation and dedication, when all the pastors and evangelists met for prayer and meditation. It was a rich time of fellowship. Then we had ten days at our Open Preaching Hall at the Nan Yuan Men. Because of air-raids the time was shortened, but there was continuous preaching of the Message and distribution of tracts each day from 2 p.m. to 6 p.m., and we had a "full house" of attentive listeners, many of whom set down their names as enquirers.

During March and April our campaign was carried out in all the country churches, and resulted in over a hundred enquirers, who are now receiving instruction for baptism in the autumn. We have also arranged for a scheme of Bible-instruction in all the churches, and the material is being prepared by Mr. Mudd.

Last Sunday was a memorable day, when we held the half-yearly meetings of the Church. There had been much aerial activity, so it was a venture of faith to arrange these meetings. That day we had three air-raid warnings, and with the last a raid; but we carried through our programme, and seventy-nine confessed their faith in Christ in baptism. (The Missionary Herald, August, 1939)

#### PROGRESS AT POSHAN, SHANTUNG

Poshan, with its estimated population of one hundred thousand people, has suffered most acutely through the cessation of its industrial output, but the Church has shown much vitality. The pastor has experienced a joy in service and a real deepening of his spiritual life. One Sunday evening, just as I was finishing my address, the booming of guns crashed into our ears, but the firing from the railway station across the city was fortunately not in our direction. The station approaches are heavily sand-bagged, and at times the surrounding wires are electrically charged. The guerillas operate from the nearby hills.

And what of the work of God in these conditions?

The way in which the pastor is training the members to study the Bible is, I think, worthy of comment. Every morning before breakfast between twenty and thirty men, women and children meet together to read and study a Book of Scripture. The learning to sing a new hymn takes the first few minutes. Then the chapter is read round and prayer offered by whoever happens to read the last verse. Hebrews was the book, and the seventh chapter was read on the morning to which I am

referring. The chapter is read a second time, and each in turn tries to expound the verse read by him or her. If unable to do so, the reader asks the pastor or evangelist (a woman) to help. In the case of quite small children the verses were well read, and the pastor gave an explanation. If it seemed that an incorrect exposition was given, the pastor would make suitable comments. Most of those present had coloured pencils and marked their Bibles freely. At the end the class rose and sang a hymn, concluding by the reverent use of the Lord's Prayer.

It is no wonder, therefore, that a number of voluntary lay workers and local preachers are being developed at Poshan. The woman evangelist is constantly taken into the homes of the people.

Between one and two hundred children are in the Primary and Kindergarten day schools, and their singing is a joy to hear. The premises include a kind of Hostel for residents. Normally this brings in a useful income, but it has practically ceased owing to unemployment and poverty. The pastor is gladly managing on half his proper salary. But—the number added to the church by baptism in the last two years is one hundred and one! (The Missionary Herald, August, 1939)

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## Work and Workers

**Press Literature Prizes:**—For the fifth year the China Council has awarded the Press Literature Prizes with a view to stimulating the production of Chinese Christian Literature. Each year one prize is awarded for the best original contribution to such literature published during the previous year and a second prize is awarded for the most effective translation of Christian literature published during the year. Seven representative Chinese Christian leaders served as judges for 1937. On the basis of lists of the five original works and the five translations arranged in order of preference by each judge the prizes for 1938 have now been awarded.

The prize of three hundred dollars for the best original work is awarded to Rev. George H. McNeur of the Union Theological College of Canton for his book entitled "Handbook on Pastoral Theology."

The prize of one hundred and fifty dollars for a translation is awarded to Rev. Tseo Ping I of Nanking Theological Seminary for his translation of William Adams

Brown's 'Christian Theology in Outline.'

**The Jubilee of Bishop Norris:**—On Sunday, June 4th the Right Rev. Frank L. Norris, D.D., Bishop of North China, celebrated the fiftieth anniversary of his arrival in China, and the twenty-fifth anniversary of his consecration as Bishop. On this occasion a Thanksgiving Service was held in the afternoon at the Cathedral of Our Saviour in the West City of Peking. The Cathedral was filled to over-flowing by parishioners and by friends from other districts and Missions to do honour to the Bishop, who has become, during his years in China, a friend to thousands in Peking and all parts of the country.

The service commenced with a stately procession of crucifer, clergy vested in surplice and stole, and the Bishop in cope and mitre, attended by his Chaplain carrying his crozier. The congregation joined heartily and reverently in singing the processional hymn "Praise my soul the King of Heaven." The service was based upon the traditional Liturgical Evensong, with special

prayers of thanksgiving, culminating in a Solemn Te Deum. During the service a scholarly address was given by Dr. Wu Lei Ch'uan, late Chancellor of Yenching University, one of the older parishioners and an old friend of the Bishop's. The Bishop pronounced the Benediction, after which the Recessional Hymn "Now thank we all our God" was sung. The whole service was in Chinese.

At a reception afterwards in St. Faith's School Compound, Bishop Norris received representatives of the British Embassy, The Catholic University, The Russian Orthodox Church, Yenching University, the College of Chinese Studies, the Methodist, Presbyterian, London, and the American Board Missions, the Salvation Army and many prominent Peking Citizens. During the reception Bishop Norris was presented with an excellent photographic study of himself, taken by Serge Vargasoff and handsome scrolls written by Dr. Wu Lei Ch'uan as gifts from the Diocese. The Bishop when presented with the scrolls, replied in very happy mood to the felicitations of his throng of friends.

Plans are in the course of preparation for a permanent form of our appreciation of the Bishop's service during the past fifty years, from the whole of the Chung Hua Sheng Kung Hui. (Diocesan Synod of North China Report, June 1939).

**The Bible Marches On:**—In the wake of war, the Bible retains and adds to its historic prestige. Figures obtained from the China Bible House of the British and Foreign Bible Society and the American Bible Society disclose a startling increase in distribution wherever impaired communications have not set up insuperable obstacles.

Since the battle moved away from Shanghai, local cash sales

have risen by leaps and bounds. The retail counter sales in 1938 were 87½% higher than was the case in 1937, and 80% higher than the average for the three years 1935, 1936 and 1937.

During the first six months of the present year, Shanghai local retail cash sales have been greater than for the entire 12 months of last year. As compared with the first six months of 1938, the sales for 1939 have been more than three times as great.

In the whole of 1938 the China Bible House sold over the counter in Shanghai some 6985 Bibles and New Testaments, while for the first half of the present year the sales amounted to a total of 7479 copies.

Similar advances in sales are registered at other points except where the business has been primarily by mail and there are now postal interruptions. Tsinan reports that for the first six months of 1939 the office circulated 11,010 Bibles and Testaments as compared with a total of 7722 for the entire year 1938. Peiping, together with the Tientsin branch, issued 15,708 Bibles and Testaments in the first six months of this year as against 21,336 for the entire 12 months of last year.

Despite many restrictions and obstacles to travel, a corresponding higher distribution of gospel portions is shown. Most of this work is carried out by colporteurs working in country districts where at times they have been held up by military operations, or even accused of being spies. But for the first six months of 1939 Shantung showed a half-year's circulation slightly higher than for the whole of last year. In Hopei the six months' circulation proved slightly more than half of last year's.

But the two big "mail order offices" of Hankow and Canton have been so completely cut off from their surrounding territory

that their businesses have been reduced to next to nothing. At Hankow the sale for six months has been 1005 Bibles and Testaments while the same period of last year showed sales of more than 6000.

Considering the situation of the entire country, the Shanghai office report shows that the issues of Bibles and Testaments for the past eight months has been practically equal to the entire year of 1938 in spite of the great difficulties of transport into free China, which has greatly restricted circulation there. (The Shanghai Evening Post & Mercury, August 21, 1939).

**Church work in Nanking:**—It has been necessary to exercise courage every time they had a service in the church, as it is in a corner of a military zone, and people had to pass and salute a sentry before entering the church. At first there were no seats, but benches were borrowed, a little organ bought with a gift from the U.S.A., and the attendance has grown steadily. David says the first time there were only eleven, but now every seat is occupied, and they now have benches for two hundred people.

Last week the enquirers were invited to come to a course of meetings to prepare them for baptism, and I was amazed at the numbers that came. No doubt some are thinking of possible protection or relief, but most of them are people who were saved by missionaries who kept open refugee camps at the risk of their own lives. One man told me when calling in his house, "I saw Miss V. slapped because she was trying to protect us. I shall never forget it!" It was easy to tell him about the Cross. And there are many, many others who have heard the gospel in that camp that we could reach were there those ready to do the follow-up work. (Advent Christian Missions, July, 1939).

**Bombed Hospital in China Graduates Class:**—In spite of all the difficulties that have to be met in a Japanese-occupied city, St. Andrew's Hospital, Wusih, China, has been able to complete the training of a new class in the nurses' training school and has thankfully added the five graduates to its much depleted staff.

The hospital was bombed and evacuated early in the war and remained closed until August, 1938. Since it reopened, a year ago, the clinic has been over-run with more than 5,000 new cases, 15,000 treatments in the year. In-patients have had to be limited to 60 at a time because the staff was small but with the new graduates it is hoped to enlarge the number. The doctor's wife, Mrs. Claude M. Lee, writes with enthusiasm about the fine work of Miss Laura E. Lenhart and the tremendous load she is carrying, doing the work of two people, superintendent of nurses and director of the school of nursing. Being the doctor's wife, Mrs. Lee said nothing of the fine work her husband and their son-in-law, Dr. John E. Roberts, are also doing.

This 32-year-old hospital now has four second-generation members on its staff, i.e., besides Dr. Roberts, the staff includes the son and son-in-law of one of the first Chinese doctors and the son of a Chinese who has been in the drug department since the hospital first opened.

The Bishop of Shanghai, The Rt. Rev. W. P. Roberts, was visiting Wusih at the time of the nurses' graduation and confirmed 51 persons, mostly young, for Holy Cross Mission, of which the Rev. E. R. Dyer is in charge. (The Spirit of Missions, August 1939).

**Emergency Office of Council on Medical Missions:**—Reports from behind the lines revealed the urgent need of co-ordination and co-operation between the different agencies so as to render more efficient service to the wounded.

Dr. R. E. Brown of the Methodist General Hospital, Wuhu, who has had unusual opportunities in all phases of war and relief work, was invited to serve as Director of the Emergency office of this Council. He started from Shanghai on December 3, 1938, and after visiting over 40 medical and other relief organizations in Wenchow, Lishui, Kinawa, Nanchang, Liling, Changsha, Kweilin, Kweiyang, Chungking, Wanhsien and Ichang, has established the Emergency Office at Chungking. (Council on Medical Missions Occasional Leaflet, July 1939).

**Medical Work in Chengchow:**—The hospital and mission compound have received twenty-five bombs, with two staff killed and several wounded. No important building was struck directly but all have lost most of the window glass which was replaced by paper or cloth. The city of Chengchow has suffered thirty bombings with 1500 bombs, 3500 killed and a hundred million in damages. In spite of these conditions the missionary and Chinese staff had continued to serve the stream of sick, wounded and distraught victims of the war.

Since the beginning of the hostilities, Chengchow has been the cross roads for refugees and wounded. When one of the first train loads of 600 wounded arrived in Chengchow, Dr. Ayers and W. B. Chang mobilized the entire hospital staff of doctors and nurses and spent part of the night at the railway station doing everything possible to relieve the sufferings of these men. They constructed mat shed buildings to care for cholera and bomb victims. The Red Cross loaned the hospital an additional X-ray machine for the heavy surgical work. At one time when the bombings were very severe the hospital staff and instruments were moved to the Catholic hospital outside the city where the two institutions worked to-

gether for some time. The record of the hospital service includes 2,000,000 out-patient treatments at camps, railway stations and hospitals, 16,000 inoculations, 300 cholera victims and 4,000 inpatients. Dr. Ayers and the Chengchow hospital staff have achieved a record of Christian service which we may all desire to copy. (Council on Medical Missions Occasional Leaflet, July, 1939).

**Hospital Work in Ichang:**—One of the finest buildings in town is the red and white brick hospital of the Church of Scotland mission, spread along the bund overlooking the foreshore. For a year and a half, it has been carrying on war work with refugees, wounded soldiers, bomb victims wards overflowing, clinics crowded, staff working overtime. Now that the occupation of Ichang is expected any month, many of the staff have gone up-river to Chungking. Gordon Brown and his wife, both of them doctors, are carrying the entire hospital by themselves with a small and inadequate nursing staff to help them. We feel a little awed at the amount of work these two are getting done. Even in his spare time (some thing I have not yet noticed around here), Dr. Brown has invented a fracture traction apparatus for use on Thomas splint, which makes it possible to transport fracture cases with safety and comfort. There seems to be no end to their energy. But there is no atmosphere of heroics or martyrdom. Just plenty of humor, matter-of-fact hard work and good results. (Council on Medical Missions Occasional Leaflet, July, 1939).

**Salvation Army, Peking and Tientsin, Winter Relief Work.**

**Peking**

9 Porridge Kitchens — 816,909 meals supplied

9 Shelters—38,515 men and boys accommodated

1 Women's Shelter

**Unemployed Relief**—5,233 families supplied with maize meal, 5,205 families supplied with coal balls, 6,656 warm garments distributed.

**Tientsin**

- 6 Porridge Kitchens — 444,887 meals supplied
- 1 Russian soup kitchen—2,111 meals supplied
- 1 Mobile gruel waggon—21,092 bowls of porridge supplied free to rickshawmen.
- 2 Free tea waggons — 39,876 bowls of tea supplied to rickshawmen.
- 5 Clinics for poor—5,350 treatments given
- 3 Refugee camps—6,344 people housed, 3,685 garments distributed.

Relief work was carried out at a dozen other centres in North China but lack of space prevents details being given. (The Crusader, July 1939).

**Grain and eggs for a Bible:**— "Now that the Miao are learning to read there is a demand for Bibles. Though your Bibles are so very cheap they are still beyond the buying power of too many of the people here. We barter when selling Bibles. Recently one of the Miao women came for a Bible bringing some grain. It was not enough, its value being ten cents short. The deserving woman was urged to take the Book, but she refused. She waited until she could make up the price in eggs and then came to claim her Bible. How proud she was! Her husband is now teaching her to read." (The National Bible Society of Scotland Annual Report—1938).

**Colporteurs in Tibet:**— Elisha and Stobledan are not only colporteurs, but are being trained as evangelists so that at the various villages and camping places through which they passed, they also preached the Gospel. They carry with them a Christian scroll made in the fashion of the Tibetan

scrolls commonly carried about by mendicant lamas. This Christian scroll depicts the chief scenes of Our Lord's life, with four parables illustrated, one in each of the corners of the scroll. They then hang this scroll on a tree or wall and wait for what happens. Within a few minutes first one and then another villager or nomadic Tibetan looks inquisitively at the scroll, and before long a crowd is assembled before it. Then the evangelist begins to expound the paintings on the scroll, thus encouraging the people to read for themselves in the Gospels he has ready for distribution the stories he has just been relating.

All the monasteries en route were visited, and it was surprising with what avidity the lamas received and read the Scripture portions given to them.

A great many of the Gospels distributed during this long and arduous journey into the heart of Tibet were given to men attached to large caravans going into Lhasa. Thus it is that the Scriptures, passed on from one lonely pilgrim or traveller to another, ultimately reach Tibetans who have not even heard the name of Christ. (The National Bible Society of Scotland Annual Report—1938).

**Dr. Arthur Carson Goes to Silliman University:**—Dr. Arthur L. Carson, for a number of years Director of the Rural Institute of Cheeloo University, Tsinan, China, has recently been elected President of Silliman University, Dumaguete, Philippine Islands. During the past year he has been on furlough and has been very helpful in promoting the interests of rural missions in general, and of the Christian Rural Fellowship in particular. He was a member of the University Preaching Mission, representing rural mission and church interests. Dr. Carson got his doctor's degree in rural education in 1931 at Cornell Uni-

versity. In partial fulfilment of the requirements for his degree, he made a comprehensive study of agricultural missions around the world. (Agricultural Missions Notes, July, 1939).

**Christian Work amongst Lepers:**—At the Shanghai Leprosarium a Christian Church was organized, called the Chinese Christian Church with 28 members. It elected an honorary pastor as well as a leprosarium pastor and two elders and two deacons as officers to control the local Church. It instituted classes for study of the sacred scriptures. It decided on methods to defray congregational expenses and to erect a church library of books pertaining to a better understanding of the Bible, of the Church and its duties. (The Leper Quarterly, June, 1939).

**Pakhoi Has the Largest and Most Beautiful Site Among Leprosaria in China:**—Purchased with a substantial donation given by the Chinese Mission to Lepers the new leper settlement at Pakhoi, South China, has the most extensive, beautiful and well-chosen site among the institutions of its kind in China, according to the opinion of the Rev. T. C. Wu who has recently visited the Settlement. Nearly 150 lepers, including 40 sent and supported by the Government of Hongkong, are already there. The number will soon be augmented to 200 when the 40 odd female lepers, who are still in their old home, are removed to the Settlement upon the completion of their new home. With sufficient fund, the Settlement can easily take care of 1,000 people. (The Leper Quarterly, June, 1939).

**Boone Refugee Camp:**—Our policy is Christ and His Church in the center of the picture, and all other activities as outgrowths from this central fact. People are eager to be instructed in the Christian way. As one of our nurses says "They are standing in the doorway just waiting to be invited in." It is a heartening

sight to see one of our Chinese religious workers on a hot evening with a crowd sitting about her on the grass listening eagerly as she explains to them some story from the Bible. Our good Chinese priest, the Rev. Reuben S. T. Teng, is excellent both as an executive and as a pastor. It is a joy to be working with him. On June twenty-fifth, some sixty inquirers were admitted as catechumens, and over forty persons were baptized.

Besides a primary school of about a hundred children, we have an Industrial Training School with about one hundred and fifty boys and girls enrolled. The object of this school is to give these young people a trade, and possibly to send some of the most promising ones out into other camps as instructors in industrial work. The course is six months. In the cloth department, thread spinning, cloth weaving, towel and stocking weaving are taught. Other departments of the school are tailoring, carpentry, masonry, market gardening and farming. Among others, are several young Taoist and Buddhist nuns who are taking the course in weaving and tailoring. (District of Hankow, The Newsletter, June-July 1939).

**Preaching in Manchuria:**—"The greatest surprise was still in store for us. Before six o'clock that evening the Hall was filled with people who had come to hear the 'Jesus doctrine.' When we began the service the k'angs were lined with eager listeners and all available standing room in the centre was occupied. The adjoining room was packed to capacity and the late-comers had to go away. We were afterwards told that at least 400 people were present. We certainly did speak with fear and trembling these two hours, and preached on John iii. 16, showing that redemption is not a matter of self-improvement, but a supernatural regeneration of the heart, a gift to be received by

faith in the Son of God. When eventually Mr. Yen gave the invitation for all who wished to be saved to stand up, a score or more quietly stood up, among them four fine young police officers." (National Bible Society of Scotland Annual Report, 1938).

**Itinerancy:**—An indefatigable itinerant Evangelist who travels over wide areas writing from Tangho states:—"As a result of preaching in Suichow and selling a lot of Books there, the Church received a number of new people who came along to evening services. Then I went to Cheho, but I had no Books, and had to borrow some from the local preacher. After three days the Post Office

delivered some parcels of portions you sent to me, and I was able to repay my loan of Books and carry on. I soon was sold out in this place. Later I went to Pingshiah, but there were no Scripture portions for me, and so again I had to borrow from the chapel. Later on your supply arrived, and I repaid my loan again. Then I got a cart and trudged through rain and mud to Shangpishih, where I stopped at a Hotel and sold a lot of portions there. One man decided to enquire further about Christianity at his local chapel. Everywhere after that I found ready listeners and had good sales." (The National Bible Society of Scotland Annual Report—1938).

### Notes on Contributors

**Dr. C. S. Miao** is the General Secretary of the China Christian Educational Association which is the commission on education of the National Christian Council. He is also secretary of the National Committee for Christian Education. He attended the Tambaram Conference as a delegate from China.

**Mr. C. C. Diao** is secretary of the Council on Secondary Education of the C. C. E. A. For the last 10 years he has been General Secretary of the East China Christian Educational Association.

**Mr. H. K. Ma** is a newly appointed secretary of the C. C. E. A. He is secretary for Religious Work among the Christian Middle Schools. He has a M.A. degree from Hartford University and has done rural literary work in China.

**Mr. George K. T. Wu** is a graduate of Fukien Christian University. He has also studied in the U.S.A. He is a new secretary of the C.C.E.A., his work being to act as secretary of the Committee on Church and Alumni.

**Mr. David F. Anderson** is a member of the London Missionary Society. He is a professor of Education in Hua Chung College.

**Rev. G. W. Sparling** is a member of the United Church of Canada who has been stationed for many years in Chengtu, Szechwan.

**Mr. Kiang Wen-Han** is head of the Student Division, National Committee Y.M.C.A. He is Vice-Chairman of the World Student Christian Federation.

**Miss Alice Gregg** is Secretary for the Committee on Religious Education of the Chung Hwa Sheng Kung Hui, and Cooperating Secretary of the National Committee for Christian Religious Education in China.

**Mrs. A. B. Millican** is a member of the Presbyterian North. She has been interested in the Oxford Group for several years and attended the recent Moral Re-armament Assembly at Los Angeles.



The Opening Session of the World Conference of Christian Youth  
Amsterdam, Holland.